MAKKAH
ZIYARAH GUIDE

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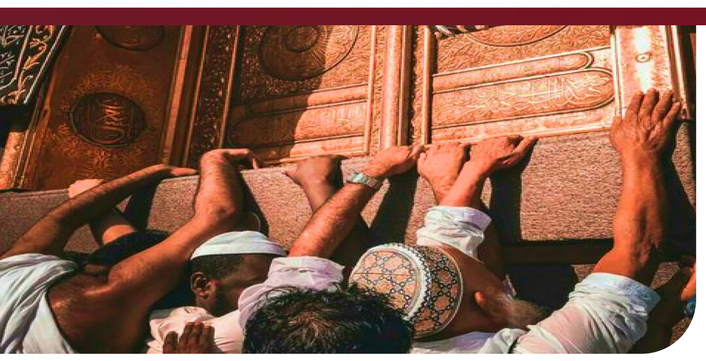
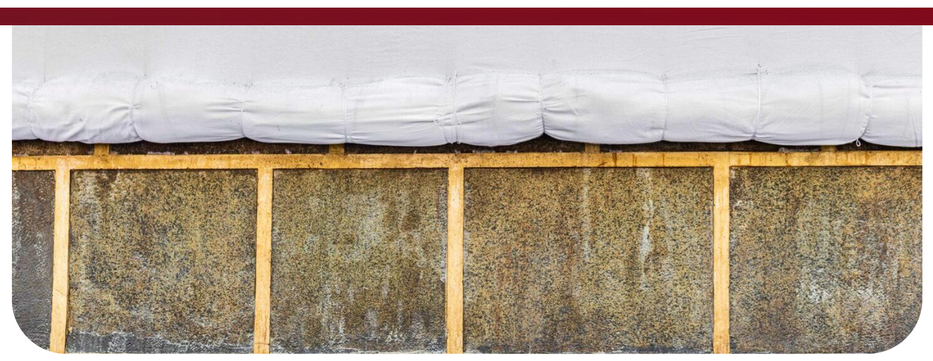
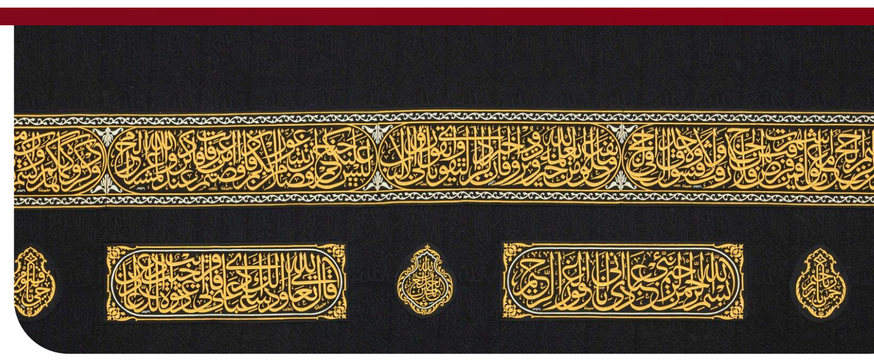
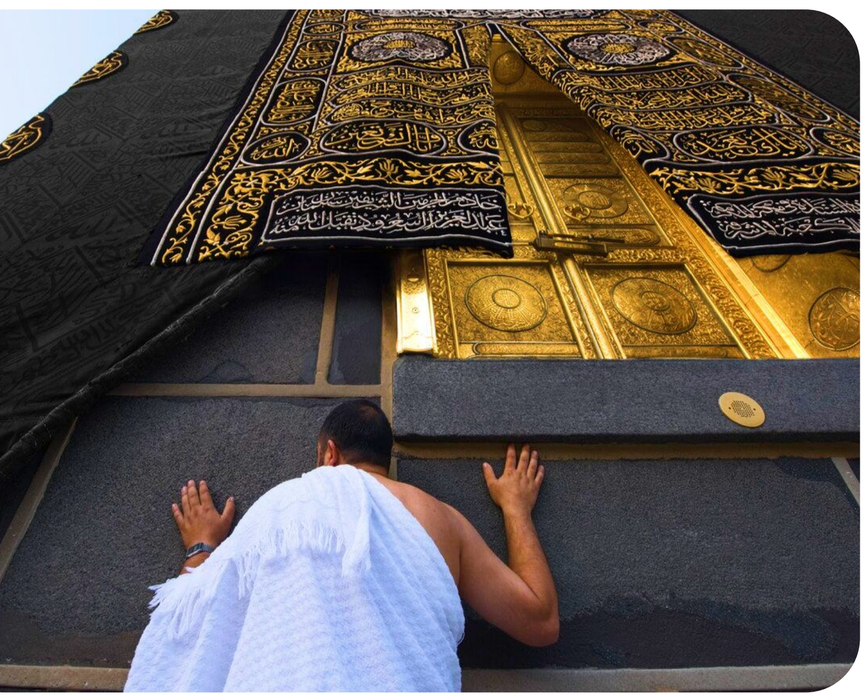
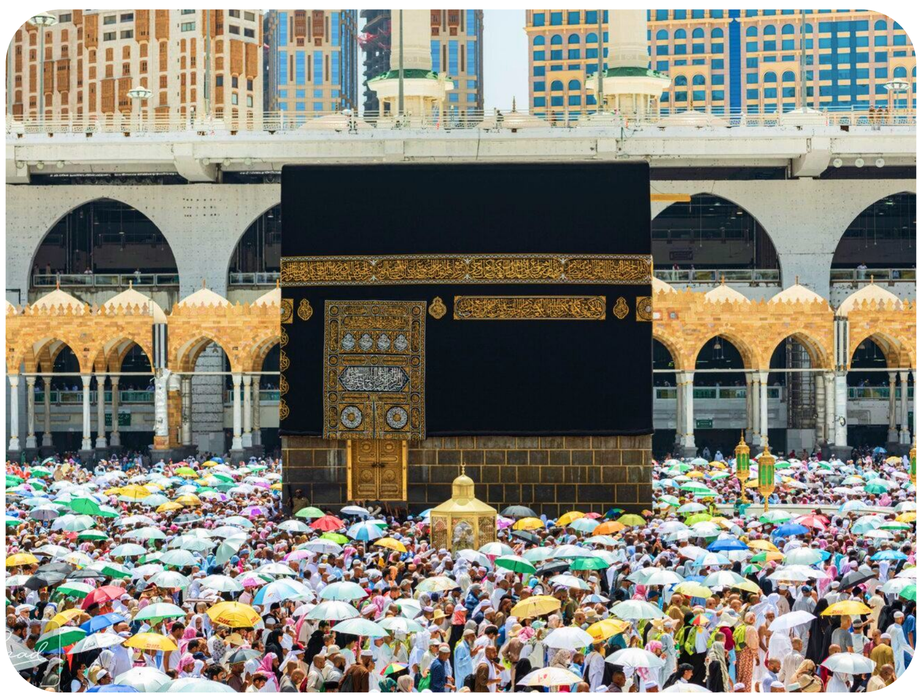

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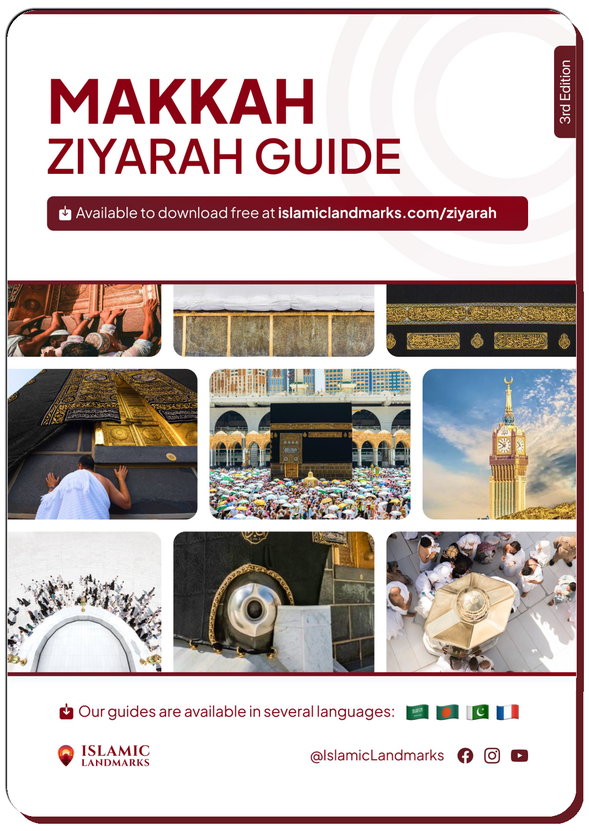

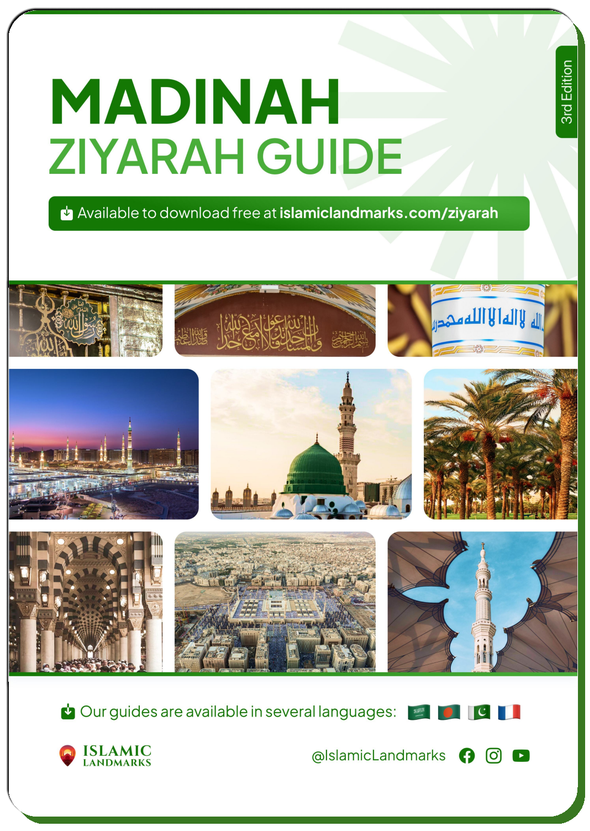

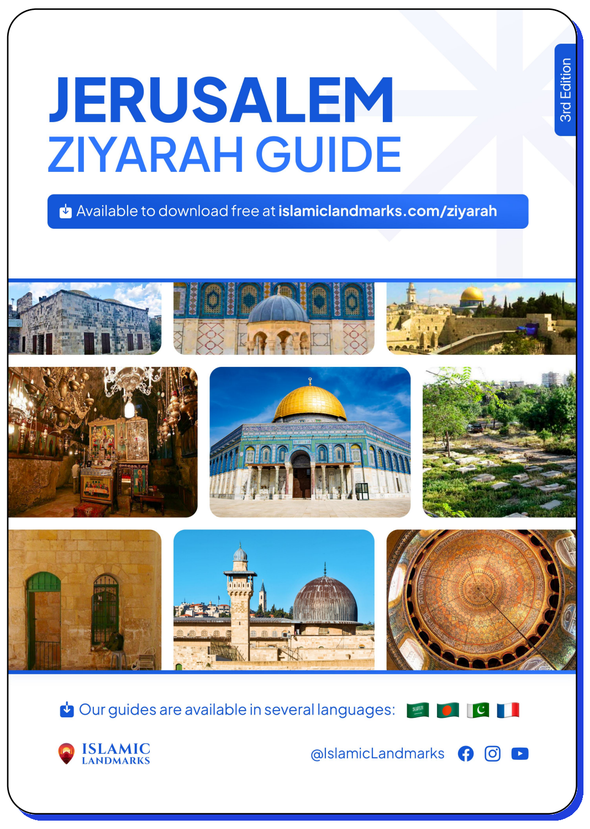

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Introduction

This ziyarah guide has been produced to provide facts and details on major landmarks in the city of **Makkah** and the surrounding area. It is intended to help Pilgrims gain awareness on the history and significance behind these places, particularly for those embarking for Hajj or Umrah.

The content has been sourced from www.islamiclandmarks.com; a website that brings together information on places of historical Islamic importance from around the world.

Although many places have been shown in this guide, it is by no means a complete list of important landmarks in Makkah. Insha'Allah, we hope to update the guide in the future with additional content and resources. All the information in this guide has been checked and verified by several scholars in the UK, including graduates from Darul Uloom Bury. References have been provided towards the end of this guide. IslamicLandmarks.com is a product of Pilgrim which is a non-profit making organisation.

We thank Allah (ﷻ) for giving us this opportunity to serve His deen. May He bless and abundantly reward all the people involved in putting together this guide and pardon any errors (Ameen).

Readers are kindly requested to remember us and our families in your duas when visiting the holy city of Makkah.

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Honorifics used:

Arabic	Transliteration	Translation
جَلَّ جلالهُ	Jalla Jalaluhu	May His glory be glorified
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	Salla llahu 'alayhi wa-sallam	Peace and blessings of Allah be upon him
عَلَيْهِ السَّلامُ	Alayhis-salaam	Upon him be peace
عَلَيْها السَّلامُ	Alayhas-salaam	Upon her be peace
رَضِيَ اللهُ عَنْهُ	Radhiyallahu 'anhu	May Allah be pleased with him
رَضِيَ اللهُ عَنْها	Radhiyallahu 'anha	May Allah be pleased with her
رَضِيَ اللهُ عَنْهُمْ	Radhiyallahu 'aanhum	May Allah be pleased with them

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The City of Makkah

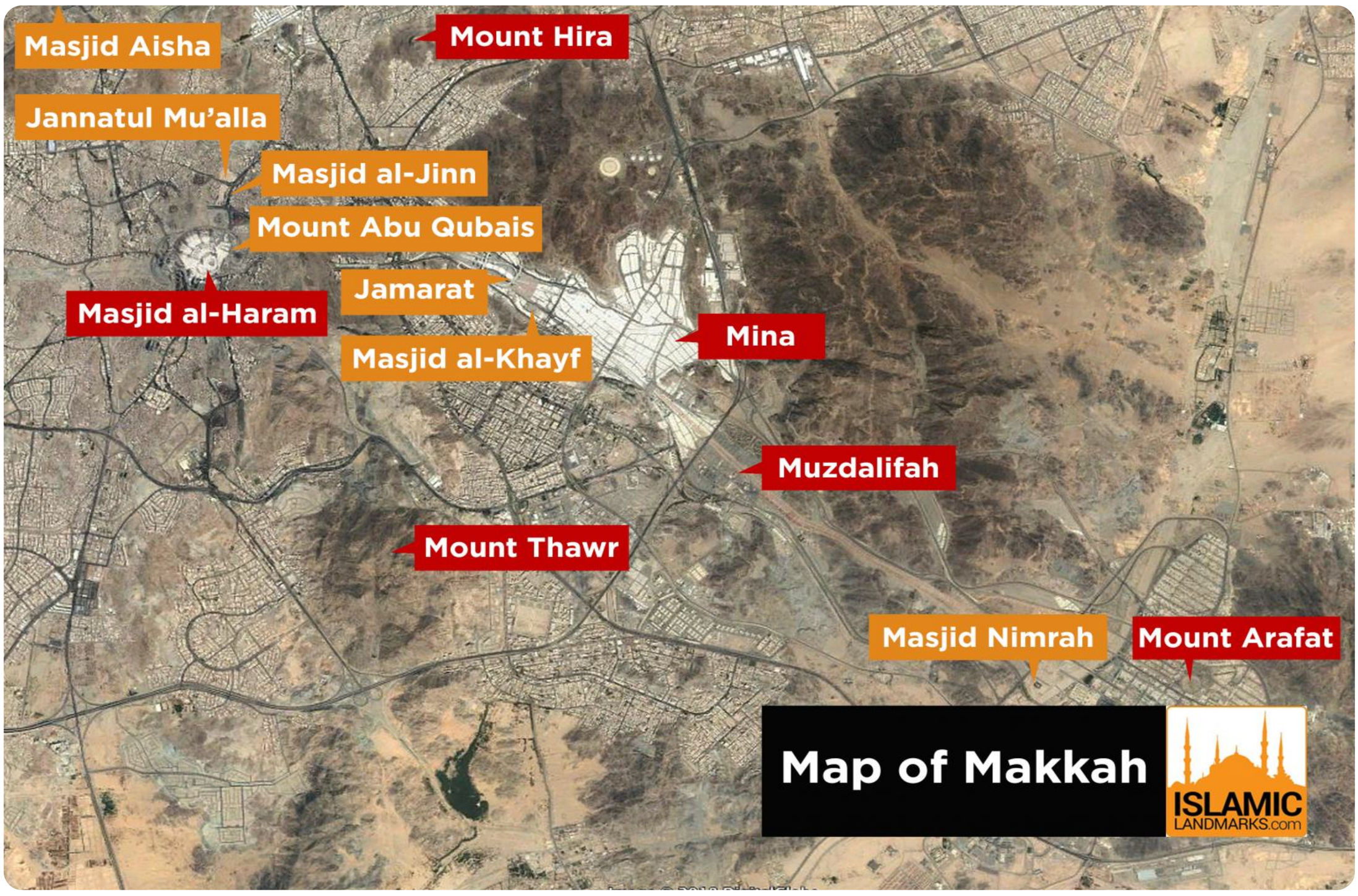
Makkah is the blessed city which is the most beloved land in the sight of Allah (ﷻ) and the chosen location of His House. It was here that the final prophet and guide of the whole of mankind, Muhammad (ﷺ), was born and commenced his Prophethood.

- Allah (ﷻ) has called Makkah by five names in the Quran: Makkah, Bakkah, Al-Balad, Al-Qaryah and Ummul-Qura.
- In Surah Al-Imran, Allah (ﷻ) states: “Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for mankind & jinn.” Quran [3:96]
- When the Muslims conquered Makkah, The Prophet (ﷺ) said, “Allah had made this city sacred the day He created the heavens and the earth and it’s sanctity shall remain until the Day of Qiyamah (Day of Judgement). Its thorns cannot be broken, its animals cannot be harmed and things fallen on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner). It is also forbidden to cut the grass that (naturally) grows here.” [Muslim]
- The reward of prayer offered in Masjid al-Haram is multiplied many times. Jabir bin Abdullah (رَضِيَ اللهُ عَنْهُ) narrates that the Prophet (ﷺ) said: “A prayer in this mosque of mine is better than one thousand prayers anywhere else, except for al-Masjid al-Haram. A prayer in al-Masjid al-Haram is better than one hundred thousand prayers (anywhere else).” [Ahmad]
- The Prophet (ﷺ), sitting on his camel in the Al-Hazwarah market, addressed Makkah saying, “By Allah, you are the best land of Allah, the most beloved land of Allah to Allah. Had I not been driven out of you, I would not have left you.” [Zaadul Ma’aad]
- The Prophet (ﷺ) once remarked: “There is no city in which Dajjal will be unable to enter besides Makkah and Madinah. Every street will be lined with angels standing in rows to protect them.” [Bukhari]

Sketch of Makkah (late 19th century)

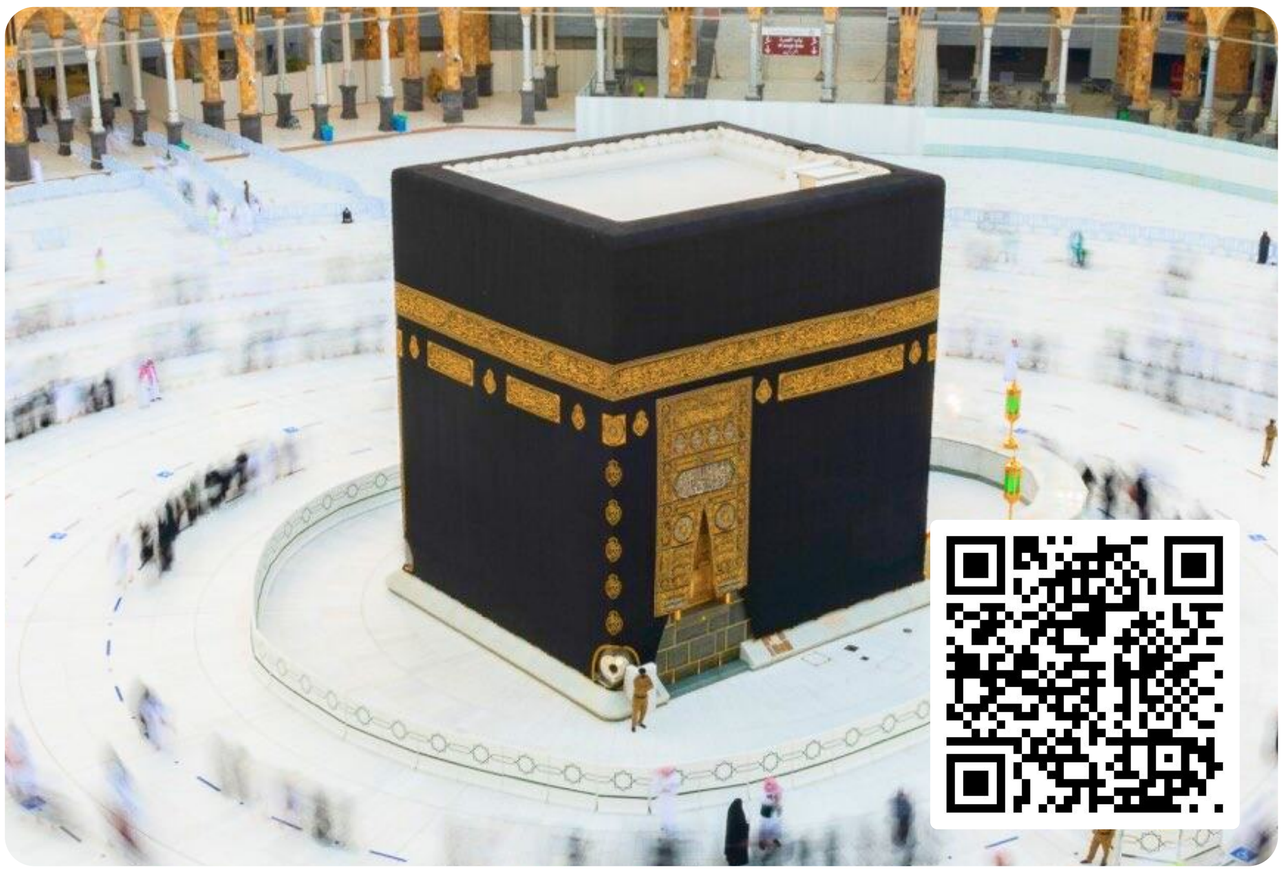
- In the time of the Prophet (ﷺ), camel caravans were a major part of Makkah's bustling economy. Alliances were struck between the merchants in Makkah and the local nomadic tribes, who would bring goods – leather, livestock, and metals mined in the local mountains – to Makkah to be loaded on the caravans and carried to cities in Syria and Iraq. Historical accounts also provide some indication that goods from other continents may also have flowed through the holy city of Makkah.
- Muslim scientists have provided evidence to show that Makkah is the true centre of the Earth, one argument being that unlike other longitudes, Makkah's is in perfect alignment to magnetic north.

Map of Makkah with major places highlighted:



The Ka’bah

The Ka’bah, also known as Baytullah (The House of Almighty Allah), is the first house built for humanity to worship Allah (ﷻ). The small, cubed building may not rival other famous buildings in terms of size but its impact on history and human beings is unmatched. It functions as the Qibla, the direction to which all Muslims pray five times a day.



- Regarding the Ka’bah, Allah (ﷻ) mentions in Surah Al-Ma’idah: “Allah has made the Ka’bah, the Sacred House, an asylum of security and benefits (e.g. Hajj and Umrah) for mankind.” [5:97]
- The Ka’bah has been built or adjusted on several occasions throughout history. The most famous builders are; the angels who originally constructed it; the first man and prophet, Adam (عَلَيْهِ السَّلامُ); Ibraheem (عَلَيْهِ السَّلامُ) with the help of his son Ismail (عَلَيْهِ السَّلامُ); by the Quraysh during the Jahiliyyah period (this was witnessed by the Prophet (ﷺ) when he was 25 years old) and by Abdullah bin Zubair (رَضِيَ اللهُ عَنْهُ) in 65 AH who rebuilt it according to the wish of the Prophet (ﷺ).
- Directly above the Holy Ka’bah, at its zenith, there is a corresponding place in the heavens called the Baytul Ma’moor which holds the same status there as the Ka’bah does here on earth. Each day seventy thousand angels engage in worship there and none of them get a second opportunity to present themselves there again. The Baytul Ma’moor is such a sacred and honoured place that Allah (ﷻ) takes an oath on it in the Holy Quran in Surah Toor: “And I swear by the Baytul Ma’moor.” [4:52]
- Hadhrat Abdullah bin Abbas (رَضِيَ اللهُ عَنْهُ) reports that the Prophet Muhammad (ﷺ) said: “One hundred and twenty mercies descend upon the Ka’bah every day and night; sixty for those performing tawaf, forty for those engaged in salah and twenty for those who are merely looking at the Ka’bah.” [Bayhaqi]
- During the Night of Ascension (mi’raj) when the Prophet (ﷺ) reached the seventh level of heaven, he met the Prophet Ibraheem (عَلَيْهِ السَّلامُ) resting against the Baytul Ma’moor. Ibraheem (عَلَيْهِ السَّلامُ) returned the greeting of his descendant and testified that Prophet Muhammad (ﷺ) was the Prophet of Allah.
- The noblest shade on earth is that of the Holy Ka’bah. Khabbab (رَضِيَ اللهُ عَنْهُ) reports, “We once approached the Prophet (ﷺ) with a difficulty and found him sitting in the shade of the Ka’bah, leaning on his shawl.” [Bukhari]
- The north corner of the Ka’bah faces towards Syria, Jordan and Palestine; the east corner faces towards Oman, India and Malaysia; the south corner (Rukun Yamani) faces towards Yemen,Mauritius and Kenya; and the west corner faces towards Egypt, Morocco and Spain.
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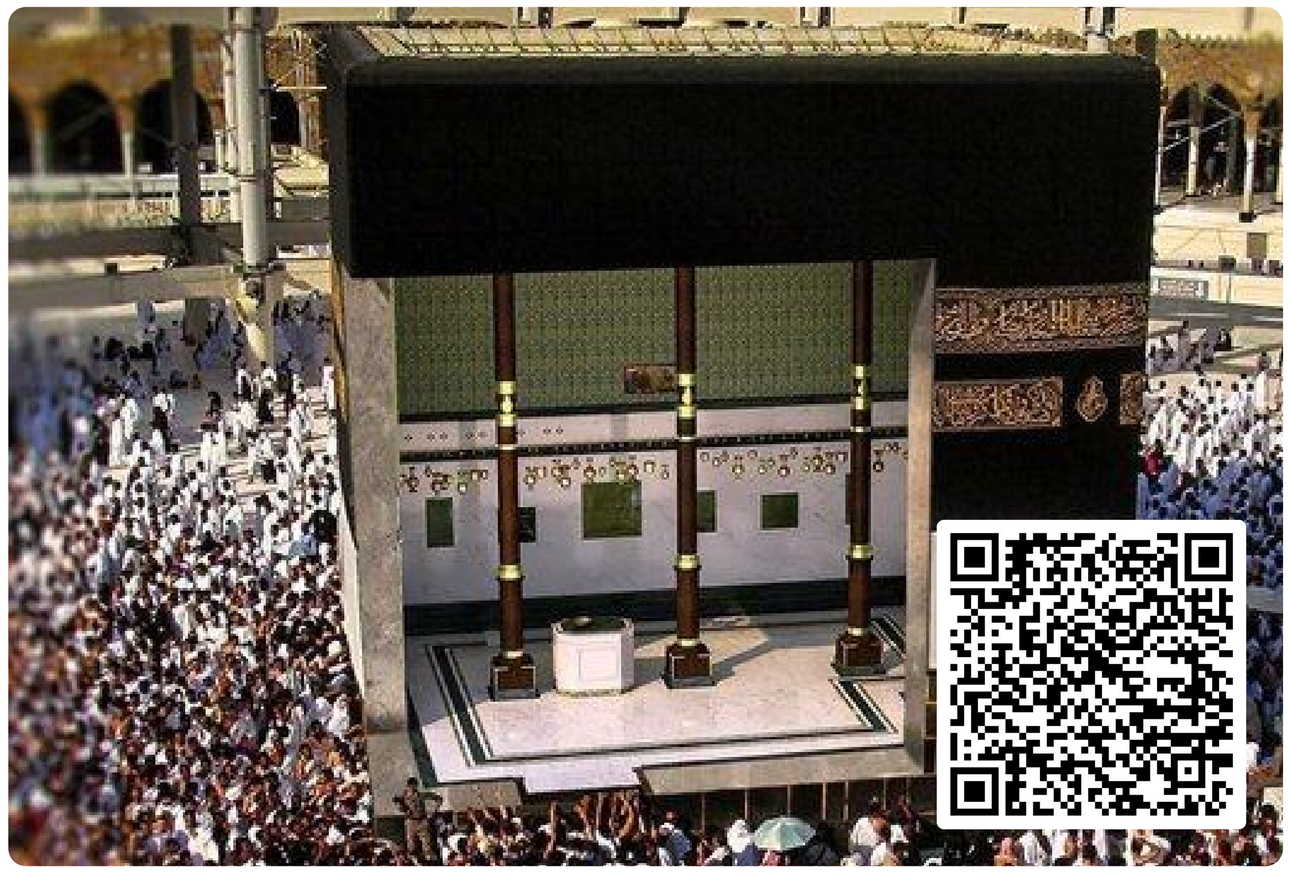
- The covering of the Ka'bah is known as the Kiswah and was first placed by the prophet Ismail (عَلَيْهِ السَّلامُ).
- During the era of Abdullah bin Zubair (رَضِىَ اللهُ عَنْهُ) the Ka'bah was damaged by catapult fire in 64 AH when the army of Yazeed-bin-Muawaiya laid siege to Makkah. One of Abdullah bin Zubair's companions lit a fire, a spark flew off and set alight the kiswah (covering) of the Holy Ka'bah. The wooden portions of the Ka'bah were burned which necessitated its demolition and reconstruction. Abdullah bin Zubair (رَضِىَ اللهُ عَنْهُ) reconstructed it on the foundations of Ibraheem (عَلَيْهِ السَّلامُ), thus fulfilling what the Prophet (ﷺ) had wished for, as the construction made by the Quraysh was about three meters short because they had run out of lawful earnings to finance the build.
- When Hajjaj-bin-Yusuf had the governorship over Makkah he informed the Ummayad Khalifah Abdul Malik Ibn Marwan that Abdullah bin Zubair (رَضِىَ اللهُ عَنْهُ) had changed the Ka'bah to something that was different to how it was in the lifetime of the Prophet (ﷺ). He gave permission to change it again and in 73 AH it was changed to its previous state. However, when Abdul Malik came to know the Hadith of the Prophet (ﷺ) of how he had desired the Ka'bah to have been on the original foundations of Ibraheem (عَلَيْهِ السَّلامُ) he was full of remorse about what he had done.
- Muslims do not pray to the Ka'bah, it functions merely as a unifying direction point. During his time in Makkah, the Prophet Muhammad (ﷺ) used to pray towards Bait-al-Maqdis (Jerusalem), with the Ka'bah in front of him. When he migrated to Madinah, he prayed towards Jerusalem for 16 months, but he hoped it would be changed to the Ka'bah. Allah (ﷻ) then revealed the following verse in the Quran in Surah al-Baqarah: "Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qibla (prayer direction) that shall please you, so turn your face in the direction of al-Masjid al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction." [2:144]
- There are Ahadith that confirm that the Ka'bah will be destroyed towards the end of time. Abu Hurairah (رَضِىَ اللهُ عَنْهُ) narrated that the Prophet (ﷺ) said: "The Ka'bah will be destroyed by Dhus-Suwaiqatain (a man with thin legs) from Abyssinia (Ethiopia)." [Bukhari]

Ka'bah at the time of Ibraheem (عَلَيْهِ السَّلامُ):

Inside the Ka'bah

This photo shows a rare view of what the interior of the Ka'bah looks like. The construction made by Ibraheem (عَلَيْهِ السَّلامُ) had no roof, it was the Quraysh who raised the walls of the Ka'bah and added a roof. Today, only a privileged few have had the opportunity to step inside the Ka'bah.



- When Islam began to spread, the Quraysh became more embittered and could not tolerate the Prophet (ﷺ) any longer. The chiefs drew up a document which called for the social and economic boycott of the Prophet (ﷺ) and all his companions. They all signed this document on 1st Muharram of the seventh year of the Prophethood and the scroll was hung inside the Ka'bah to give it full sanctity. For three long years the Prophet (ﷺ) and his kinsmen were expelled to a narrow valley in Makkah. Food was so scarce that they had to resort to eating leaves of trees and their children's cries could be heard all over the valley. At last by the Grace of Allah, the scroll was eaten up by white ants save for the name of Allah and the boycott was lifted.
- When the Prophet (ﷺ) arrived in Makkah on the day of victory (in 8 AH), he made tawaf around the Ka'bah seven times and touched the Hajar al-Aswad with his staff. He then asked Uthman bin Talha to open the door of the Ka'bah. The Prophet (ﷺ) entered the Ka'bah accompanied by Usama bin Zaid, Bilal and Uthman bin Talha (رَضِيَ اللهُ عَنْهُ). The Prophet (ﷺ) closed the door, performed prayer, and stayed for some time.The two horns of the ram which Ibraheem (عَلَيْهِ السَّلامُ) slaughtered were hung inside the Ka'bah. When Abdullah bin Zubaiṛ (رَضِيَ اللهُ عَنْهُ) demolished the Ka'bah to rebuild it, he found the horns had disintegrated due to previous damage and age.The Prophet (ﷺ) had Hubal destroyed after the conquest of Makkah.
- The Quraysh had erected their chief idol, Hubal, within the centre of Ka'bah. It was made of red carnelian (a type of mineral) and shaped like a human with the right hand broken which the Quraysh had replaced with gold. In front of the idol were seven arrows of fate and when the pagan Arabs were undecided on a matter they would go to Hubal and throw the arrows in front of him and took 'advice' based on how the arrows appeared.
- Abdul Muttalib, the grandfather of the Prophet (ﷺ) had made a vow that if he ever had ten sons he would sacrifice one of them to God in front of the Ka'bah. When he subsequently fathered ten grown up sons up he announced his vow to them and had their names written on arrows of fate which were mixed and then one drawn out. Destiny fell upon Abdullah, who was to become the father of the Prophet (ﷺ). Not wanting to sacrifice Abdullah, Abdul Muttalib consulted a soothsayer to see how he could be exonerated from his vow and in return for Abdullah's life he gave away 100 camels. Hence the Prophet (ﷺ) is called the descendant of the "two sacrificed ones" (Ismail (عَلَيْهِ السَّلامُ) and his own father, Abdullah).
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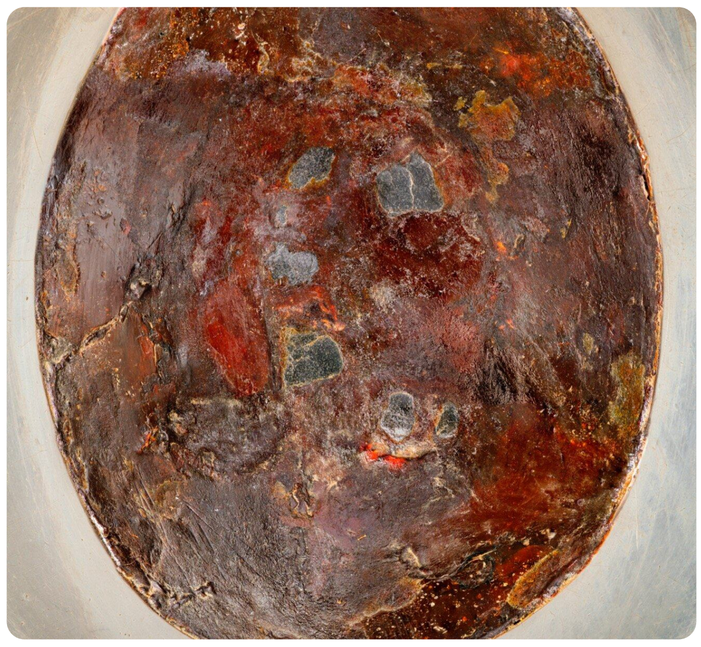
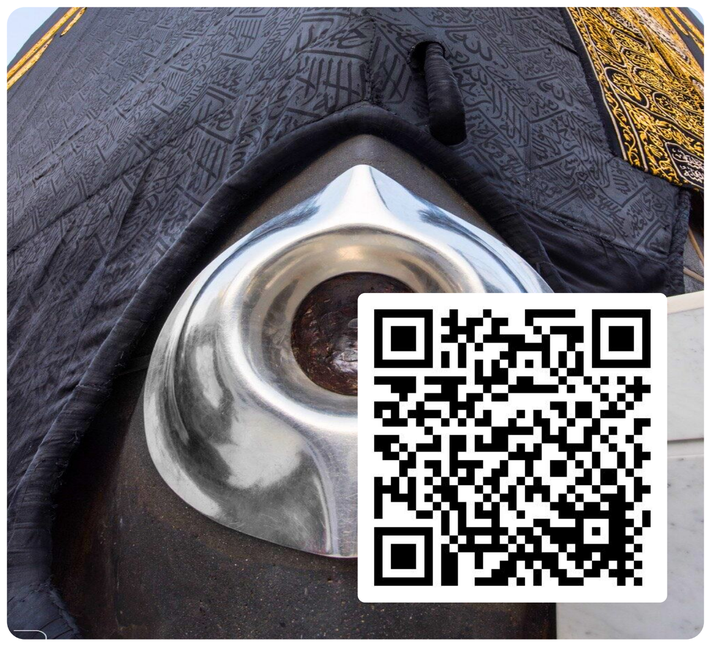
Hajar al-Aswad (The Black Stone)

The Hajar al-Aswad is set in the eastern corner of the Ka'bah. Tawaf is started and ended by facing this sacred stone. Throughout the ages, innumerable people including many of the Prophets (ﷺ), the Prophet Muhammad (ﷺ) himself, the Sahabah (رَضِىَ اللهُ عَنْهُمْ), many pious personalities and millions of Muslims who have performed Hajj and Umrah have placed their blessed lips on it.





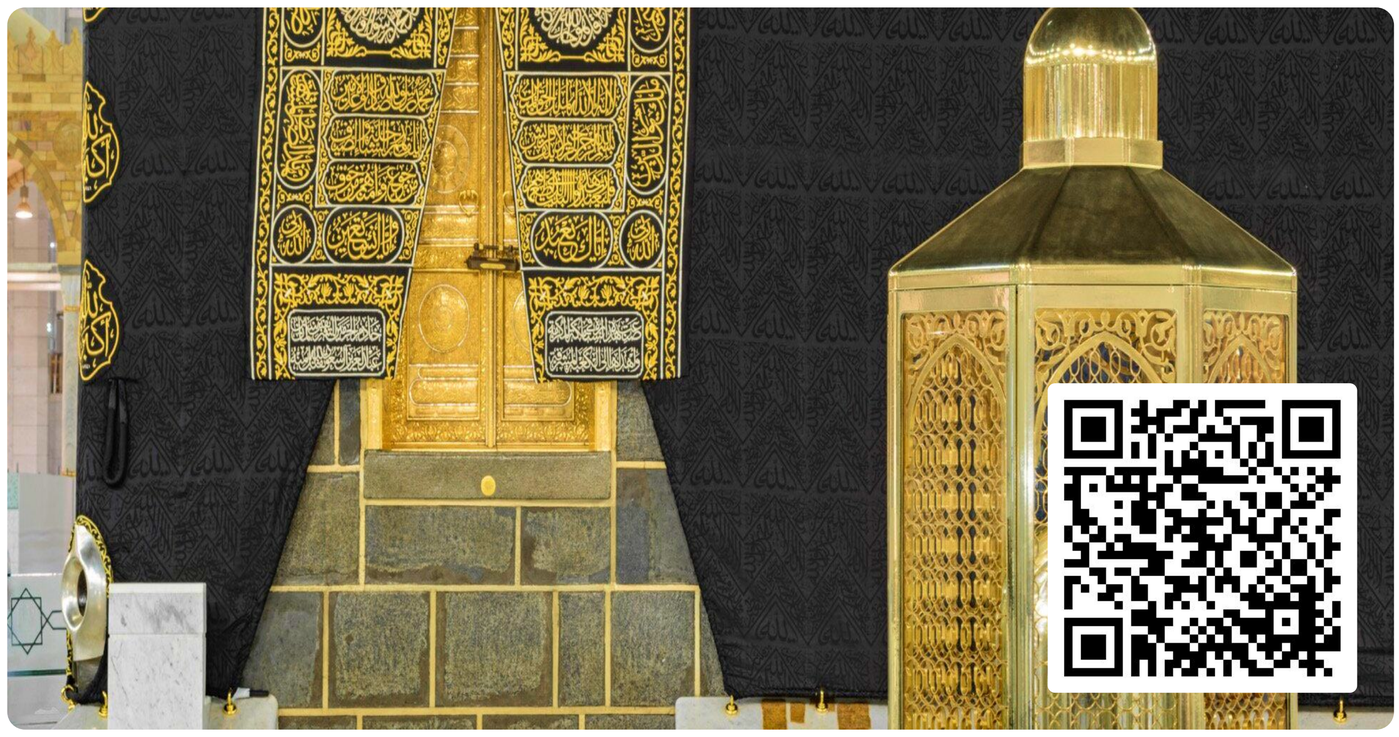
- The Hajar al-Aswad was brought from Jannah and presented to Ibraheem (رَضِىَ اللهُ عَنْهُ) to be placed on the corner of the Ka'bah. Ibn Abbas (رَضِىَ اللهُ عَنْهُ) narrated that the Prophet (ﷺ) said: "The Black Stone came down from Paradise and it was whiter than milk, but the sins of the sons of Adam turned it black." [Tirmidhi]
- Du'as are accepted at the Hajar al-Aswad and on the Day of Judgement it will testify in favour of all those who kissed it. The Prophet (ﷺ) said: "By Allah! On the Day of Qiyamah, Allah will present the Hajar al-Aswad in such a manner that it will have two eyes and a tongue to testify to the Imaan (faith) of all those whokissed it." [Tirmidhi]
- When the Quraysh demolished the Holy Ka'bah in order to reconstruct it, a dispute arose when the building reached the level of the Black Stone. They differed on the issue of who was eligible to restore the Black Stone to its original place. A civil war was about to break out. Banu Abdu'd-Dar brought a bowl full of blood and all of the tribes inserted their hands in it, which meant that they had made up their minds to fight one another. But Abu Umayya Ibn al-Mugheera, their elder, asked Quraysh to agree on the judgement of the first person to come through the Bani Shaibah gate and they all agreed. The first to come through this gate was the Prophet (ﷺ). This was five years before his mission. He put the Black Stone in the middle of a piece of cloth, and asked a representative of each tribe to hold one of the edges of the cloth and raise it close to its place. Then the Prophet (ﷺ) picked it up with his own noble hands and restored it to its original place. This was how the Prophet (ﷺ) prevented a war from breaking out among the Quraysh by a supreme demonstration of wisdom.
- Ibn Abbas (رَضِىَ اللهُ عَنْهُ) relates that the Prophet (ﷺ), while leaning against the Ka'bah said: "The Hajr al-Aswad and al-Maqam (Ibraheem) are two jewels from the jewels of Paradise. Had Allah (ﷻ) not concealed their radiance, they would illuminate everything between the East and the West." [Tirmidhi]
- The Hajar al-Aswad was stolen from the Ka'bah around 930 CE by Qarmatian warriors who were an Ismaeeli Shia sect. They ransacked Makkah, desecrating the Well of Zamzam with Muslim corpses and carried the Black Stone away to their base in Ihsaa, in medieval Bahrain. According to the historian Al- Juwayni, the stone was returned in around 952 CE and restored to its original location.

- Umar (رَضِيَ اللهُ عَنْهُ) once kissed the Hajar al-Aswad and said, “I know well that you are just a stone that can do neither good nor harm. Had I not seen the Prophet (ﷺ) kiss you, I would not have done so.” Umar (رَضِيَ اللهُ عَنْهُ) made the statement because there were many people who were newly converted to Islam and he did not want them to get the impression that Muslims also revered stones as the Arabs revered and worshipped stone idols during the Ignorance period. Umar (رَضِيَ اللهُ عَنْهُ) made it clear that he was following the Sunnah practice of the Prophet (ﷺ) and that although the stone is blessed, it can do neither harm nor good.
- The Hajar al-Aswad was originally a complete stone but due to various historical incidents now consists of eight pieces of varying sizes affixed to a large stone and encased in a silver frame. The silver frame was first made by Abdullah bin Zubair (رَضِيَ اللهُ عَنْهُ) and replaced by later Khalifas as the need arose.
- Six (additional) pieces are claimed to be in Istanbul, Turkey. One is displayed in the mihrab of the Blue Mosque, one above the entrance of the tomb of Sulaiman the Magnificent and four in the Sokullu Sehit Mehmet Pasa Camii mosque (one over the mihrab, one below the lower pulpit, another is above upper pulpit and the last is over the entrance door). The authenticity of these additional pieces has been questioned, although the Turks did rule over what is now Saudi Arabia for many years and hold many historical Islamic relics. And Allah (جل جلاله) knows best.
- Note that when kissing the Hajar al-Aswad, one should neither push people nor harm anyone because while kissing the Hajar al-Aswad is Sunnah, causing harm to people is a forbidden act (haram). When the area is crowded, it will suffice to merely point towards the Hajar al-Aswad with one’s hand or a stick while reciting the Takbeer and then to kiss the hand or stick. Although the Prophet (ﷺ) kissed the Hajar al-Aswad directly, he also pointed towards it when the area was crowded, it is clear that both kissing it and pointing towards it are Sunnah.

Hajar al-Aswad showing the position of the all 8 pieces placed by Prophet (ﷺ) :

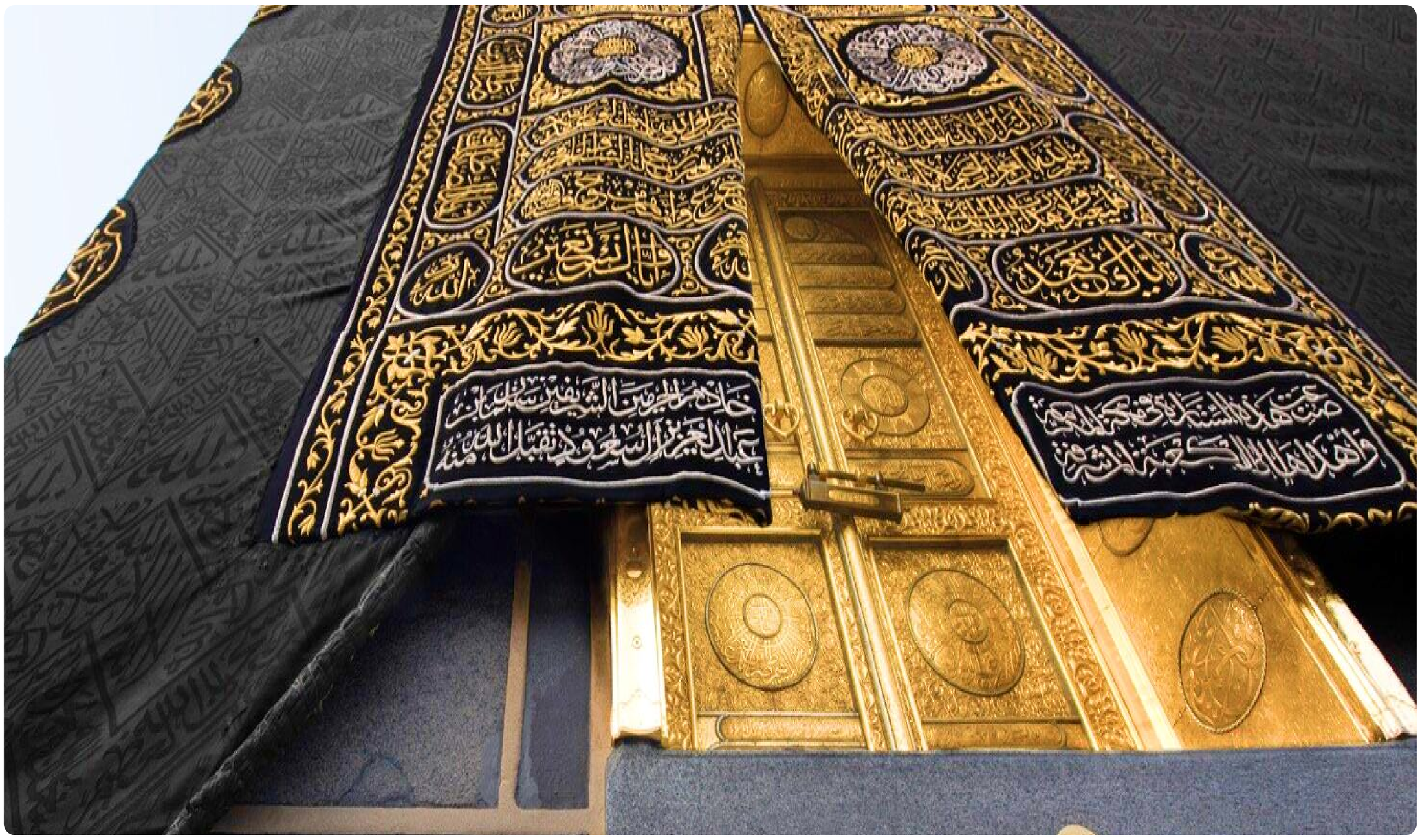
Multazam

The area between the Hajar al-Aswad and the Door of the Ka'bah is called the Multazam. It is approximately two metres wide and is a place where du'as (supplications) are accepted.



- The Multazam is an area where du'as are accepted. It is sunnah to hold on to the wall of the Ka'bah in such a manner that a cheek, chest and hands are against the wall. It is reported that Abdullah bin Umar (رَضِىَ اللهُ عَنْهُ) once completed the Tawaf, performed the salah and then kissed the Hajar al-Aswad. Thereafter, he stood between the Hajar al-Aswad and the door of the Ka'bah in such a manner that the cheek, chest and hands were against the wall. He then said, "This is what I saw Rasulullah (ﷺ) do."
- Abdullah bin Abbas (رَضِىَ اللهُ عَنْهُ) says, "The signs of acceptance for any du'a made between the Hajar alAswad and the door of the Ka'bah will certainly be seen."
- Mujaahid (رَضِىَ اللهُ عَنْهُ) says, "The area between the Hajar al-Aswad and the door is called the Multazam. Allah will grant a person whatever he asks for there and save him from whatever he seeks refuge from there."

Close-up of the Multazam area:



Door of the Ka'bah

This is the entrance of the Ka'bah on its eastern side. Originally it was at ground level but was raised up when the Quraysh rebuilt the Ka'bah.

- When Ibraheem (عَلَيْهِ السَّلامُ) built the Ka'bah, the openings of the Ka'bah were on ground level. People entered from the eastern opening and exited through the western one.
- Aisha (رَضِىَ اللهُ عَنْهَا) once asked the Prophet (ﷺ) what reason the Quraysh had for raising the door above the ground. The Prophet (ﷺ) replied, "Your people did it so that they could permit into the Ka'bah only those people whom they approved of and could prevent those whom they pleased. Had your people not been recently removed from ignorance and had I not feared that they would be averse to change, I would have included the Hateem within the Ka'bah and brought the door level with the ground."
- At the top of each door is inscribed: "Allah Jal jalaalah Muhammad sallallaahu alaihi wasallam".
- Beneath all of this is inscribed the following verses of the Quran: "In the name of Allah, the Most Compassionate, the Most Merciful." "Enter with peace and safety." [15:46] - "Allah has made the Ka'bah the sacred house, as well as the sacred months a means by which (the physical and spiritual safety and well-being of) mankind is maintained." [5:97] "Say, 'O my Rabb! Allow me to enter a pleasant place, allow me to leave pleasantly and grant me such authority from Yourself that is coupled with (Your) assistance." [17:80] "Your Rabb has made mercy (towards you) compulsory upon himself." [6:5] "Your Rabb says, 'Supplicate to Me and I shall respond." [40:60] "Say, 'O My bondsmen who have wronged their souls (by committing kufr or other sins)! Never lose hope of Allah's mercy." [39:53]
- The words 'Allahu Akbar' is inscribed on the two rings and Surah Faatiha has been engraved beneath the lock.

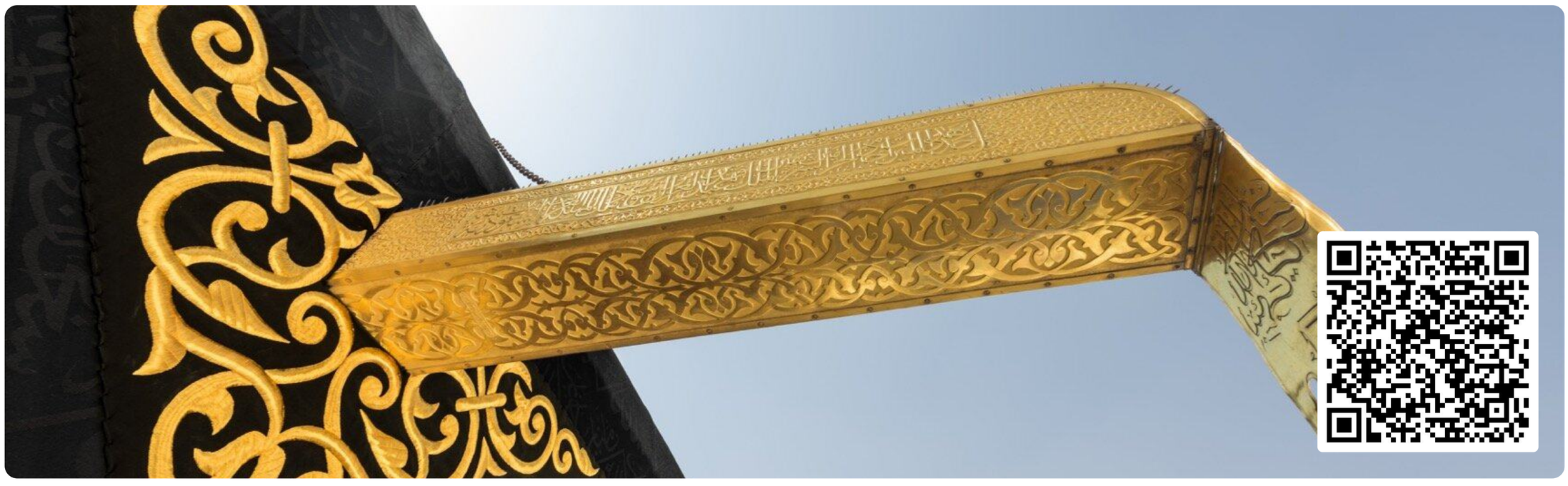
Hateem/Hijr Ismail

The Hateem is the crescent shaped area immediately adjacent to the Ka'bah. Part of it is also known as the 'Hijr Ismail' as this was the place where Ibraheem (عَلَيْهِ السَّلامُ) constructed a shelter for Ismail (عَلَيْهِ السَّلامُ) and his mother Hajra (upon her be peace).

- When the Prophet (ﷺ) was 35 years old, a devastating flood damaged the Ka'bah and, as it had already been weakened by an earlier fire, was in danger of collapsing. Seeing that their house of worship was under threat, the Quraysh decided to rebuild the Ka'bah. They resolved not to taint the project with resources gained through usury (interest), prostitution or thieving. They came to know of a Roman ship that had become wrecked at a nearby port and a contingent went to purchase the wood of ship. The construction started with each tribe being allocated specific duties. The nobles among them carried pieces of stone and piled them up in one place. The Prophet (ﷺ) and his uncle Abbas were among those carrying stones. However, the tribes were unable to collect enough money to rebuild the Ka'bah completely so a small wall was built showing the boundaries of the original foundation laid by Ibraheem (عَلَيْهِ السَّلامُ).
- Some scholars have mentioned that graves of Ismail (عَلَيْهِ السَّلامُ) and his mother Hajra (رَضِىَ اللهُ عَنْهَا) (lie buried beneath Hijr Ismail. However, others have dismissed narrations as being Da'eef (weak).
- Aisha (رَضِىَ اللهُ عَنْهَا) reports that when she asked the Prophet (ﷺ) whether the Hateem was part of the Ka'bah, he replied that it was. When she further asked why it was then not included in the walls of the Ka'bah, the Prophet (ﷺ) replied, "Because your people (the Quraysh) did not have sufficient funds." [Bukhari]
- Aisha (رَضِىَ اللهُ عَنْهَا) says, "When I expressed the wish to perform salah within the Ka'bah, the Prophet (ﷺ) took me by the hand and led me into the Hijr (Hateem) where he said, 'Perform salah here if you wish to enter the Ka'bah because this is part of the Baytullah'."
- It must be noted here that an area of approximately three meters adjacent from the wall of the Ka'bah actually constitutes as being part of the Ka'bah, the rest falls outside the Ka'bah. It is however clear that Tawaf must be performed outside the complete area of the Hateem.
- Another narration states that Rasulullah (ﷺ) said, "O Aisha! Had your people not very recently been in the Period of Ignorance, I would have had the Ka'bah demolished and included the left-out portion within its walls. I would have also brought the inside of the Ka'bah to ground level and added two doors, with one on the eastern wall and the other on the western wall. In this manner, it would be according to the building and foundation of Ibraheem (عَلَيْهِ السَّلامُ)."

Meezab

The Meezab is the golden spout from where rainwater on the roof of the Ka'bah falls onto the Hijr Ismail. It is reported that the Prophet (ﷺ) supplicated under the Meezab.



- It is commonly referred to as the 'Meezab-e-Rahmah' (The water outlet of mercy).
- The Quraysh were the first to construct a roof on the Ka'bah and therefore the first to attach this downpipe. Before their construction, there was neither a roof nor a downpipe
- The Meezab was remodelled when the Ka'bah was renovated in the year 1417 AH (1996 CE). The dimensions were retained as they were when the Ottoman Emperor Sultan Abdul Majeed Khan renovated the Meezab in the year 1273 AH (1857 CE).

Maqame Ibraheem

The Maqame Ibraheem refers to the stone on which Ibraheem (عَلَيْهِ السَّلامُ) stood on while he was building the Ka'bah. As Ismail (عَلَيْهِ السَّلامُ) passed stones to him and as he continued laying them in place the Maqami Ibraheem miraculously continued rising higher and higher as the walls rose.

Allah caused the trace of his footprints to remain on the stone as a reminder to the believers among his descendants.

- It has been reported from Sa'eed bin Jubair (رَضِيَ اللهُ عَنْهُ) that the Prophet (ﷺ) said: "The stone is the station of Ibraheem. Allah made it soft and made it a mercy. Ibraheem would stand on it and Ismail would hand the stones up to him." [Muthir Al-Gharam]

- Ibraheem and Ismail (upon them be peace) used to mention the following Quranic verse as they were constructing the Holy Ka'bah, "Our Lord! Accept (this service) from us: for you are the All-Hearing, The All-Knowing." [2:127]
- When Ibraheem (عَلَيْهِ السَّلامُ) completed the construction of the Ka'bah he was commanded by Allah (ﷻ): "And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj)." [22:27]
- Ibn Kathir says in his commentary that this verse means: 'Proclaim (O Ibraheem) the Hajj to the people, calling them to come on pilgrimage to this House which We have commanded you to build'. It was mentioned that he said, "O Lord, how can I proclaim it to the people when my voice does not reach them?". He said, "Call and We will convey it."
- So he stood at his Maqam (station) – or according to some narrations on al-Safa, or on mount Abu Qubays – and said: "O people, your Lord has taken a House, so come to it on pilgrimage." And it was said that the mountains lowered themselves so that his voice could reach all parts of the earth and those who were still in the wombs or in men's loins also heard, and everything that heard him, cities, nomad encampments and trees, and everyone whom Allah has decreed should perform Hajj until the Day of Resurrection responded (saying) "Labbayk Allahumma labbayk (Here I am, O Allah, here I am)". This is the summary of what was narrated from Ibn Abbas, Mujahid, Ikrimah, Saeed ibn Jubayr and others (رَضِيَ اللهُ عَنْهُمْ).
- Umar (رَضِيَ اللهُ عَنْهُ) reports that Allah (ﷻ) fulfilled three wishes that he had. Of these three, one was his proposal to the Prophet (ﷺ) that the Maqami Ibraheem should be made a place for performing salah (prayer). Allah (ﷻ) revealed the following verse in the Quran in Surah al-Baqarah: "Take the Maqam of Ibraheem as a place of salah" [2:125]
- At the time of Ibraheem (عَلَيْهِ السَّلامُ) the Maqam was attached to the Ka'bah. Umar (رَضِيَ اللهُ عَنْهُ), seeing that leaving it where it was would make the space too crowded for tawaf or for prayers had it moved to the place it is in now to make it easier for people. There was consensus among the Sahabah for this action of Umar (رَضِيَ اللهُ عَنْهُ), for he was the one who had suggested it should be taken as a place of prayer
- Istilaam' refers to the touching of the corner whether this is done by hand or by kissing. As the Prophet (ﷺ) touched the Rukn Yamaani by hand, this practise is Sunnah. However, there is no harm if one is unable to touch it due to the crowds. Note that there is no narration to indicate you should kiss the Rukn Yamani.

Rukan Yamani

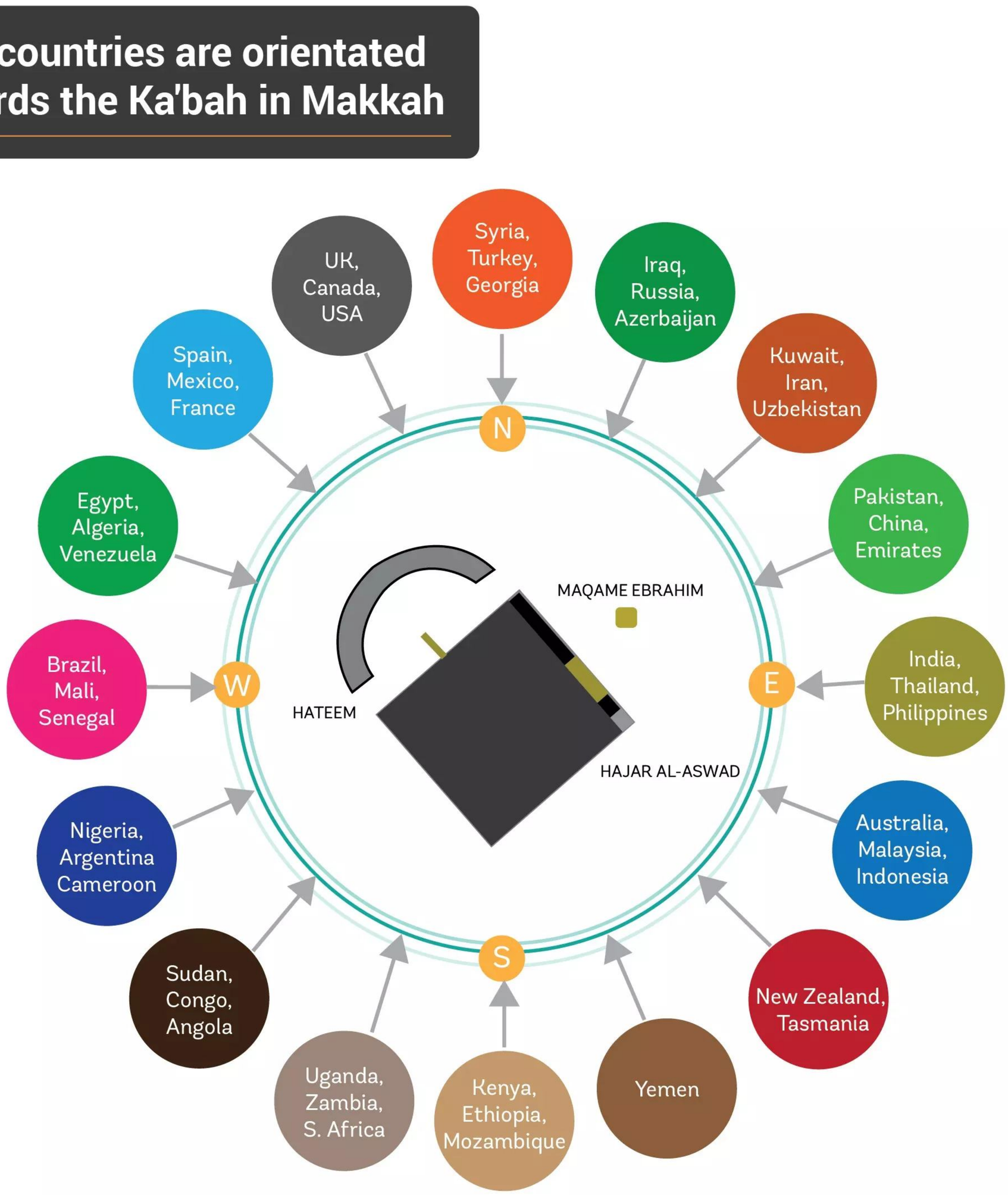
This corner of the Ka'bah is called the Rukan Yamani because it is situated on the side of the Ka'bah which faces towards the land of Yemen. It is on the wall opposite to that of the Hajar al-Aswad.

- Juhm bin Hudhayfah (رَضِىَ اللهُ عَنْهُ), a Sahabi who was present when the Quraysh rebuilt the Ka'bah as well as when Abdullah bin Zubair (رَضِىَ اللهُ عَنْهُ) rebuilt it says that the blessed footprints of the Prophet (ﷺ) very closely matches those of Ibraheem (عَلَيْهِ السَّلامُ). The Prophet (ﷺ) also mentioned: "From all the children of Ibraheem (عَلَيْهِ السَّلامُ) it is I who resembles him the most." [Bukhari]

- Because this corner is still standing on the foundation that Ibraheem (عَلَيْهِ السَّلامُ) built, the narration of Abdullah bin Abbas (رَضِىَ اللهُ عَنْهُ) states that the Prophet (ﷺ) made 'Istilaam' of it.

- It was the practice of the Prophet (ﷺ) that when he passed between the Rukn Yamani and the Hajar al-Aswad, he recited the following du'a: "O Rabb, grant us (all that which is) good in this world, (all that which is) good in the Aakhirah and save us from the punishment of the fire (of Jahannam)." [2:201]

How countries are approximately orientated towards the Ka'bah:



Zamzam Well

This historic photo shows the location of the Zamzam well in the Mataf area. The well has provided some 4000 years of almost continuous water supply, a living miracle. Note that this circular marker is no longer visible.

- Ibraheem (عَلَيْهِ السَّلامُ) took his son Ismail (عَلَيْهِ السَّلامُ) and the child's mother Hajra (or Hajar) (عَلَيْهِا السَّلامُ) to Makkah where he left them with only some water and dates as provisions. Once the provisions ran out, mother and son became thirsty and restless. Hajra (عَلَيْهِا السَّلامُ) climbed up Mount Safa to see whether she could sight any people from whom she could get water. When she saw nothing, she crossed the valley and then climbed up Mount Marwah for the same reason. When she saw nothing here either, she started running from Safa to Marwah and back again in her anxiety. When she had done so seven times and was on top of Mount Marwah, she heard a sound. When she returned (to where her son lay), she saw that an angel had struck his wing on the ground, causing water to gush forth from the spot. The name of the well comes from the phrase 'Zome Zome', meaning 'stop flowing', a command repeated by Hajra (عَلَيْهِا السَّلامُ) during her attempt to contain the water.
- When the Jurhum tribe from Yemen arrived in Makkah some time afterwards, they settled there and Ismail (عَلَيْهِ السَّلامُ) married one of them. It was the children of Ismail (عَلَيْهِ السَّلامُ) who had the honour of looking after the Ka'bah and after them the Jurhum tribe assumed responsibility. However, once these people started violating the sanctity of the place, the Zamzam well dried up as a form of punishment for them and eventually no sign was left of it. For centuries, people did not even know where it was located. The well was rediscovered by Abdul Muttalib, the grandfather of the Prophet Muhammad (ﷺ).
- There is healing power in Zamzam. Ibn Abbas (رَضِىَ اللهُ عَنْهُ) reports that the Prophet (ﷺ) said, "The best water on the face of the earth is the water of Zamzam. In it is complete nourishment and healing from sickness." [At-Tabarani]. Note that you may stand and drink ZamZam but it is not compulsory to stand, face the Qibla or cover the head.
- Jaabir (رَضِىَ اللهُ عَنْهُ) says, "I heard the Prophet (ﷺ) say: 'Zamzam is a cure for any purpose for which it is drunk'." Another Hadith states, "If you drink it to quench a thirst, it will do so, and if you drink it to fill the stomach in place of food, it will do so, and if you drink it for a cure from some illness, it will do so." [It-Haaf]
- Ibn Abbas (رَضِىَ اللهُ عَنْهُ) reports that when the Prophet (ﷺ) drank Zamzam and said the dua: "O Allah, grant me beneficial knowledge, abundant sustenance and a cure from all diseases."

Safa/Marwah

Safa and Marwah are the two mountains between which Hajra (عَلَيْهَا السَّلامُ) rushed seven times to see if she could spot any water or anyone from whom she could get some in order to give to her infant Ismail (عَلَيْهِ السَّلامُ).

This action is copied by all pilgrims performing Hajj or Umrah and is known as Sa'ee.

- Allah (ﷻ) makes mention of the Safa and Marwah mountains in the Quran in Surah Baqarah: "Verily Safa and Marwah are among the landmarks of (the Deen of) Allah." [2:158]
- When Hajra (عَلَيْهَا السَّلامُ) was passing through the valley between Safa and Marwah in her search for water she kept her eye on her baby son, Ismail (عَلَيْهِ السَّلامُ). However, for part of the valley he was hidden from view and she ran this length. It is in emulation of this action that men are required to rush through the same section of the Mas'aa. The area where she ran is today clearly demarcated by green lighting.
- Abdullah bin Abbas (رَضِيَ اللهُ عَنْهُ) narrates that the Prophet (ﷺ) climbed up Mount Safa when Allah (ﷻ) revealed the verse: "And warn your tribe (O Muhammad) of near kindred." [26:214]
- After ascending the Safa mountain he shouted: "Ya Sabahah!" (an Arabic expression when one appeals for help or draws the attention of others to some danger). When the people had gathered around him the Prophet (ﷺ) said to them, "If I told you that horsemen were advancing to attack you from the valley on the other side of this mountain, will you believe me?". "Yes", they replied, "We have always found you truthful." The Prophet (ﷺ) said, "I am a plain warner to you of a coming severe punishment." After this vivid analogy the Prophet (ﷺ) asked them to save themselves by declaring that Allah was one and that he, Muhammad, was his messenger. Abu Lahab (his uncle) said, "May you perish! You gathered us only for this reason?". Upon this 'Surah al-Lahab' (Perish the hands of Abu Lahab!) was revealed.
- After conquering Makkah in 8 AH, the Prophet (ﷺ) went to the Hajar al-Aswad and then performed tawaf. Then the Prophet (ﷺ) climbed Mount Safa, faced towards the Ka'bah and after praising Allah, he started making du'a. It was from here that he announced (to the local Makkans), "Whoever enters the house of Abu Sufyan has amnesty and whoever closes the door of his house has amnesty."
- The strip of ground between Safa and Marwah is referred to as the Mas'aa. The distance between the mountains of Safa and Marwah is approximately 450 meters which means that the seven trips taken amount to roughly 1.96 miles (3.15 km).

Bab ul-Fatah

This gateway to the Ka'bah is known as Bab-ul-Fatah (Door of Victory). It was from here that the Prophet (ﷺ) entered during the conquest of Makkah on Friday, 20 Ramadhan 8 AH.

- When the army of Muslims came towards Makkah, they first halted at Dhu Tuwa, not far from the city but within sight of it. When his camel Qaswa came to a halt, the Prophet (ﷺ) bowed his head until his beard almost touched the saddle, in gratitude to Allah (ﷻ).
- The Prophet (ﷺ) then drew up his troops to enter Makkah. The sheer surprise of the attack stunned the Quraysh and very little resistance was put up against the Muslims.
- It is reported that Ali, the grandson of the Prophet (ﷺ) through his daughter Zainab (رَضِيَ اللهُ عَنْهَا), sat with the Prophet (ﷺ) on the camel's back during the triumphal entry into Makkah.
- A red leather tent was pitched for the Prophet (ﷺ) in which he made wudhu (ablution) and performed eight rakahs of nafl salah, after which he rested for an hour or more. Then he called for Qaswa, and having put on his coat of mail and his helmet, he gird on his sword; but in his hand he carried a staff, and his visor was up. Some of those who had ridden with him that morning were already in line outside the tent, and they made an escort for him as he went to the Haram, talking to Abu Bakr (رَضِيَ اللهُ عَنْهُ), who was at his side.
- The Prophet (ﷺ) went to the Ka'bah and performed tawaf. Around the Ka'bah were 360 idols. With a stick he was carrying he pushed them over, saying: "The truth has come and falsehood has vanished away. Falsehood is ever vanishing." [17:81] "The truth has come and falsehood originates not nor brings again." [34:49]
- After performing the circle the Prophet (ﷺ) dismounted from his camel and prayed at the Maqame Ibraheem, then drank from the well of Zamzam. He then asked for the keys to the Ka'bah and went inside for a while. By the time he came out the Quraysh had filled the Haram, awaiting anxiously to see what he would do next.
- The Prophet (ﷺ) stood at the door of the Ka'bah, holding its frame and spoke at length to his former persecutors humbled before him, explaining several laws of Islam and abolishing all pagan practices. Then he asked them, "Men of the Quraysh! What do you think I will do to you?." They said, "We hope for the best. You are a noble brother and the son of a noble brother!". The Prophet (ﷺ) replied, "I say to you what Yusuf said to his brothers, 'No reproach shall be on you this day.' Go on your way, you are free."
- The Prophet (ﷺ) ordered Bilal (رَضِيَ اللهُ عَنْهُ) to climb up on the roof of the Ka'bah and give the athan (it is narrated that the Prophet (ﷺ) himself offered his shoulder for Bilal (رَضِيَ اللهُ عَنْهُ) to climb from). It was the first time the leaders of the Quraysh had heard the word of Allah rising up; the valley of Makkah reverberated with the sound.
- Many eminent members of Quraysh, former bitter enemies, came into the fold of Islam on this day including Abu Sufyan and his wife Hind who had during battle of Uhud chewed the liver of Hamza (رَضِيَ اللهُ عَنْهُ).

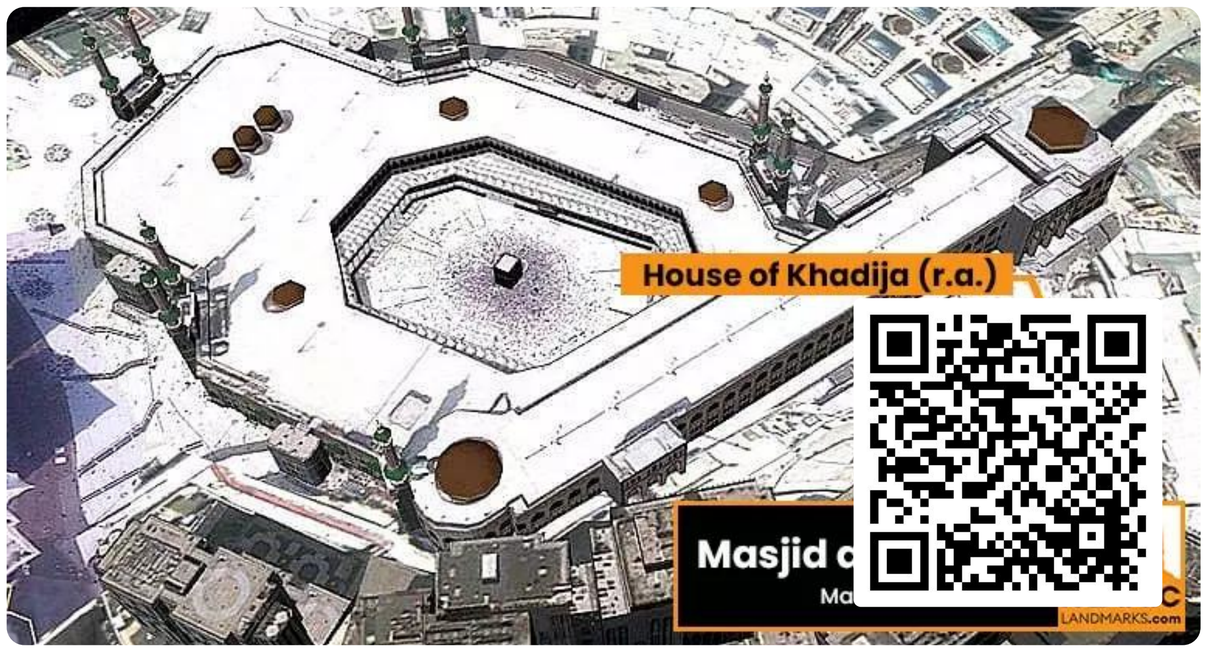
Daarul Arqam

This area, at the foot of Mount Safa was the approximate area where Daarul Arqam (The house of Arqam) was located. It was here in the initial period of Islam that the Prophet (ﷺ) secretly preached Islam.

- The house belonged to a Sahabi named Arqam bin Abu Arqam (رَضِيَ اللهُ عَنْهُ). For some time after the Prophet (ﷺ) proclaimed his Prophethood, this house was the secret centre of propagation. It was here that the Muslims gathered to perform salah and to learn about Islam. As it was a short walk away from the Ka'bah and its bustling crowds, the pagans who lived nearby did not take notice of the many people who used to gather here.
- Daarul Arqam was where the following verse of the Qur'an was revealed: "O Prophet, Allah is sufficient for you, and for those who follow you among the believers." [8:64]
- When Umar (رَضِيَ اللهُ عَنْهُ) saw the truth of Islam and wanted to take his Shahadah (declaration of the faith of Islam) he asked Khabbab (رَضِيَ اللهُ عَنْهُ) where he would find the Prophet (ﷺ). Upon hearing of his desire to accept Islam, Khabbab (رَضِيَ اللهُ عَنْهُ) exclaimed, "Umar, I have hope that Allah hath chosen thee through the prayers of His Prophet, whom yesterday I heard pray: 'O Allah, strengthen Islam with Abu Hakam (Abu Jahal) the son of Hisham or with Umar the son of Khattab!'. "O Khabbab," said Umar, "where will Muhammad now be, that I may go to him and enter Islam?" Khabbab (رَضِيَ اللهُ عَنْهُ) informed him that he was at the house of Arqam near the Safa Gate with many of his companions.
- Umar went to Safa, knocked at the door of the house, and said who he was. The Sahabah had been warned that he was coming but they were struck by the subdued tone of his voice. One of the companions went to the door and looked through a chink and came back in some dismay. "O Messenger of Allah", he said, "it is indeed Umar and he is girt with his sword". "Let him come in," said Hamza (رَضِيَ اللهُ عَنْهُ). "If he has come with good intent, we will give him a wealth of good; and if his intent be evil, we will slay him with his own sword." The Prophet (ﷺ) agreed that he should be admitted and, advancing to meet him, he seized him by the belt and pulled him into the middle of the room saying, "What has brought thee here, O son of Khattab? I cannot see thee desisting until Allah sent down some calamities upon thee". "O Messenger of Allah," said Umar, "I have come to thee that I may declare my faith in Allah, and in his Messenger and in what he has brought from Allah". "Allahu-Akbar!," said the Prophet, in such a way that every man and woman in the house knew that Umar had entered Islam; and they all rejoiced.

House of Khadija (رَضِىَ اللهُ عَنْهَا)

When the Prophet (ﷺ) married Khadija (رَضِىَ اللهُ عَنْهَا), he moved out from the house of his uncle Abu Talib and into the house of his bride.



- At the time of their marriage he (ﷺ) was 25 and Khadija (رَضِىَ اللهُ عَنْهَا) was 40 years old. They stayed together for 25 years.
- Khadija (رَضِىَ اللهُ عَنْهَا) was the Prophet's (ﷺ) first wife, he married none other during her lifetime. She bore all his children except for Ibraheem, who was born to Mariya Qibtiya (Mary the Copt). All of the children were born at her home. They were named (in order of birth) Qasim, Zaynab, Ruqayyah, Umm Kulthoom, Fatima, Abdullah, and Ibraheem (scholars, however, disagree about the exact number and order of births). All the sons passed away during childhood, but all the daughters lived to see their father become a prophet. Each daughter embraced Islam and migrated to Madinah, and all but Fatima (رَضِىَ اللهُ عَنْهَا) died during the lifetime of the Prophet (ﷺ). Fatima (رَضِىَ اللهُ عَنْهَا) died six months after her father's death.
- As well as their immediate family, the Prophet (ﷺ) and Khadija (رَضِىَ اللهُ عَنْهَا) also had extended members of their household. Barakah (who later became more commonly known as Umm Ayman), was the freed African slave the Prophet (ﷺ) inherited from his father and whom he would sometimes affectionately address as 'mother'. Zaid bin Haritha was a slave boy given as a bridal gift to the Prophet (ﷺ) by Khadija (رَضِىَ اللهُ عَنْهَا); he was set free by the Prophet (ﷺ) but Zaid chose to stay with him and became an adopted son. The Prophet (ﷺ) also took his cousin Ali into his household on account of the financial hardships his uncle Abu Talib was experiencing.
- When the Prophet (ﷺ) received the first revelation of the Quran on Mount Hira he came back home and said to Khadija (رَضِىَ اللهُ عَنْهَا), "Wrap me up, wrap me up." Khadija (رَضِىَ اللهُ عَنْهَا) wrapped him up in a blanket. When he (ﷺ) regained peace of mind after a short while, he related to Khadija (رَضِىَ اللهُ عَنْهَا) what had happened to him with the remark, "I feel my life threatened." Khadija (رَضِىَ اللهُ عَنْهَا) replied, "By no means, I swear to Allah that He would never put you to shame. You join the ties of relationship, you speak the truth, you bear people's burdens, you help the destitute, you entertain guests and you mitigate the pains and grief suffered for the sake of truth." She unhesitatingly believed in him, and accepted Islam immediately.
- The boycott of the Muslims in She'eb Abi Talib took a heavy toll on the health of Khadija (رَضِىَ اللهُ عَنْهَا), and shortly after it was ended she passed away. She was the Prophet's trusted advisor and loyal companion, and was known by the title 'Mother of the believers'. The Prophet (ﷺ) once said of Khadija (رَضِىَ اللهُ عَنْهَا), "When no one believed me, she believed in me, when people accused me of lying, she affirmed my truthfulness, and when people tried to impoverish me, she made me a partner in her wealth."

- When the idolaters of Makkah plotted to assassinate the Prophet (ﷺ) they surrounded his house at night. The Prophet (ﷺ) was inside along with Ali (رَضِيَ اللهُ عَنْهُ). The Prophet (ﷺ) told Ali (رَضِيَ اللهُ عَنْهُ) to sleep in his bed and cover himself with his green garment and assured him full security under Allah's protection and that no harm would come to him. The Prophet (ﷺ) then came out of his house and cast a handful of dust on the assassins. and managed to work his way through them reciting these verses of the Quran: "And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see." [36:9]
- The Prophet (ﷺ) made his way to the house of Abu Bakr (رَضِيَ اللهُ عَنْهُ) from where they set off on the Hijrah to Madinah. Unaware of the Prophet's escape, the would-be assassins waited for him to come out of his house. Only at dawn when Ali (رَضِيَ اللهُ عَنْهُ) awoke and came out did they realize that they had been tricked. They interrogated him about the Prophet's whereabouts, but he pleaded ignorance. They then dragged him to the Ka'bah and kept him captive there, but he divulged nothing.
- The Prophet (ﷺ) stayed in the house of Khadija (رَضِيَ اللهُ عَنْهَا) for around 29 years.

Photos of the excavation of the house taken during the expansion of Masjid al-Haram during the 1980s:

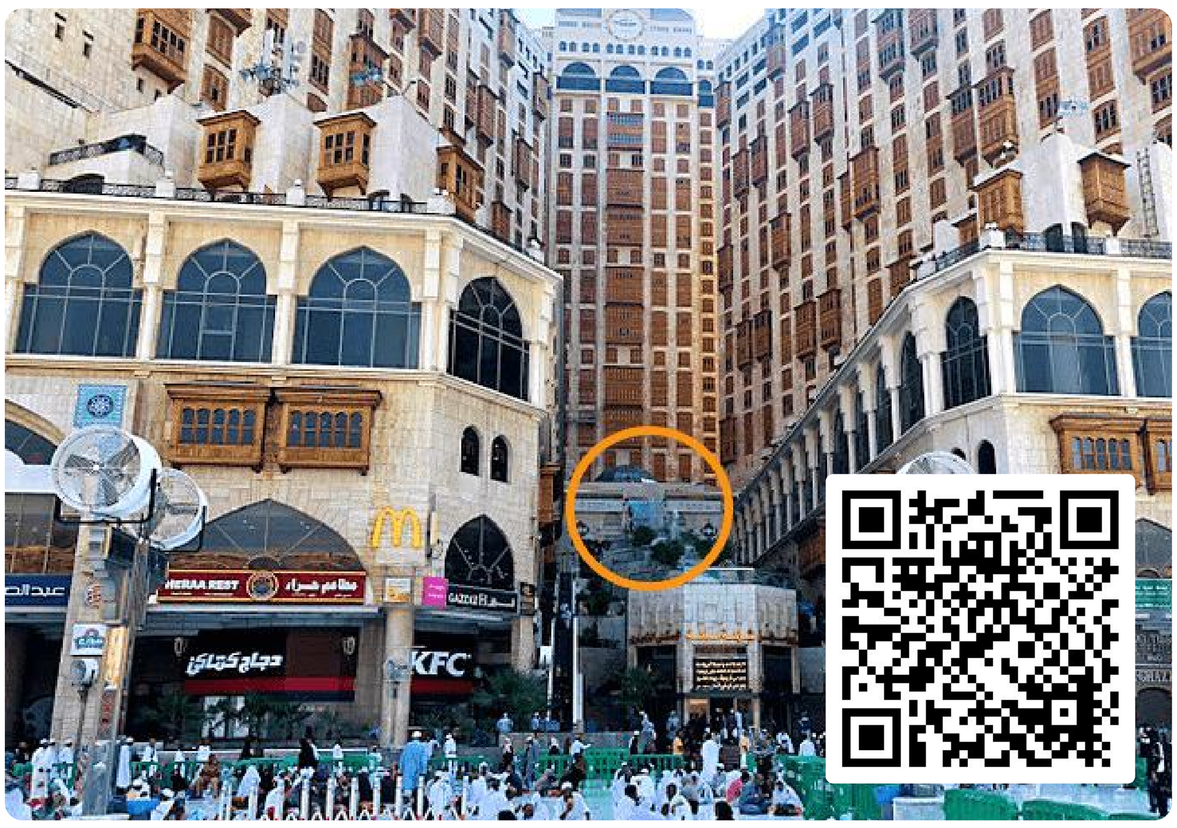
Birthplace of the Prophet (ﷺ)

This library, in She'eb Banu Hashim in Makkah is sited on the approximate place where the Prophet (ﷺ) was born on Monday 12 Rabi' al-Awwal (April 22, 571 CE), in Elephant year. His ancestry can be traced back to the Prophet Ibrahem (عَلَيْهِ السَّلامُ).

- The Prophet's (ﷺ) father Abdullah died about six months before his birth. He had gone on a trading expedition to Gaza and Syria in the north and on the way back he had lodged with his grandmother's family in Yathrib (later to be known as Madinah). He became ill, died and was buried there. Thus, the Prophet Muhammad (ﷺ) was born an orphan.
- While his mother Aminah was pregnant, she had a dream that a light was emitted from her lower body that illuminated the palaces of Syria. When she went into labour, Shifa bint Amr, the mother of Abdul Rahman bin Auf (رَضِيَ اللهُ عَنْهُ) served as midwife. Abdul Muttalib received the news of his grandson's birth with joy. He took the newborn to the Ka'bah and invoked Allah's blessings and thanks. Believing his grandson would grow up to be highly praised, Abdul Muttalib named him Muhammad, which means 'he who is praised'. In keeping with Arab tradition, he then shaved the baby's head and afterwards invited his fellow Makkans to a feast.
- According to the report of Abul-Fida, when the people asked Abdul Muttalib as to why he called his grandson Muhammad, preferring it to the names of his forefathers, he replied, "It is because I have a longing that my grandson should be praised and commended by all in the world."
- The Prophet Muhammad (ﷺ) was first nursed by his mother, and then by Umm Ayman, his father's slave. An Abyssinian (Ethiopian) whose real name was Barakah, she embraced Islam and migrated to Madinah, where she died six months after the Prophet's (ﷺ) death. Barakah (رَضِيَ اللهُ عَنْهُ) thus had the distinction of being the person who knew the Prophet (ﷺ) for the longest period of time.
- Thuwaybah, the slave of Prophet's (ﷺ) uncle Abu Lahab, also nursed the infant. At that time, Thuwaybah was also nursing her own child, Masrooh, as well as Hamzah bin Abdul Muttalib and Abu Salamah bin Abdul Makhzoomi. Hence, these men became foster brothers because they were nursed at the same breast. Thuwaybah suckled the Prophet (ﷺ) for seven days and on the eighth day he was entrusted to Haleemah of the Banu Sa'd clan to bring him up in the desert.
- It Is reported that Prophet (ﷺ) said. "I am a result of the supplication of my father Ibraheem (عَلَيْهِ السَّلامُ) and the glad-tidings brought by Isa (عَلَيْهِ السَّلامُ). And my mother – when she bore me – saw that a light shone out from her, which lit up the palaces in Syria." [al-Haakim]

House of Abu Bakr (رَضِىَ اللهُ عَنْهُ)

This is the approximate place where the house of Abu Bakr (رَضِىَ اللهُ عَنْهُ) was located in Makkah and from where Hijrah to Madinah commenced. It is in the Makkah Towers Hotel block, where a masjid (Masjid Abu Bakr) has been built on the 4th floor.



- When the decision to assassinate the Prophet (ﷺ) had been made by the Quraysh, Jibraeel (عَلَيْهِ السَّلامُ) was sent down to the Prophet (ﷺ) to reveal to him the plot and to give him his Lord's permission to leave Makkah.
- Having been given the command for migration, the Prophet (ﷺ) called at the house of Abu Bakr (رَضِىَ اللهُ عَنْهُ) at noon when the burning sun had forced the people indoors. Since it was an unusual time to visit, Abu Bakr (رَضِىَ اللهُ عَنْهُ) speculated that migration must have been ordered. First of all he (ﷺ) inquired if there was any strange person in the house. When he was informed that there was no one in the house except Abu Bakr (رَضِىَ اللهُ عَنْهُ) and his daughters, Asma and Aisha (رَضِىَ اِللهُ عَنْهُمَا) he disclosed that migration to Madinah had indeed been ordered. "Who will accompany you on the journey?" Abu Bakr (رَضِىَ اِللهُ عَنْهُ) asked. The Prophet (ﷺ) said, "You will accompany me." Having heard this, tears of joy trickled down from the eyes of Abu Bakr (رَضِىَ اِللهُ عَنْهُ) and he said, "O Prophet of Allah! I have already bought two she-camels for this purpose and have made them strong and stout, and I offer you one." The Prophet (ﷺ) said, "I will purchase it." Thus he paid for it and Abu Bakr (رَضِىَ اللهُ عَنْهُ) had to accept it. And from that moment, preparations for migration started. Asma (رَضِىَ اللهُ عَنْهَا) made them provisions of parched barley and some other food, Aisha (رَضِىَ اللهُ عَنْهَا) was at that time still of a very tender age. After telling Abu Bakr (رَضِىَ اللهُ عَنْهُ) of the plan, the Prophet (ﷺ) went back to his home.
- That night, the Prophet (ﷺ) slipped past the assassins surrounding his house and made his way to the house of Abu Bakr (رَضِىَ اللهُ عَنْهُ). The two of them left Makkah hastily before the beginning of Fajr salah. Abdullah, the son of Abu Bakr (رَضِىَ اللهُ عَنْهُ) also accompanied them as they first journeyed to Jabal al-Thowr
- When the Quraysh disbelievers realized they had been deceived and the Prophet (ﷺ) had escaped, they called at the house of Abu Bakr (رَضِىَ اللهُ عَنْهُ) and knocked at the door. Asma (رَضِىَ اللهُ عَنْهَا) came out. Abu Jahal angrily asked, "O girl! Where is your father?" She flatly replied, "I know nothing about him." Hearing this Abu Jahal slapped her so violently that her earrings fell down on the ground.
- When Abu Bakr (رَضِىَ اللهُ عَنْهُ) emigrated to Madinah in the company of the Prophet (ﷺ), he took with him all his money, thinking that the Prophet might need it. It was approximately 6,000 dirhams. After the departure, his father Abu Qahafah (who was blind and who had not till then accepted Islam) came to express his sympathy to his granddaughters.

- Asma (رَضِيَ اللهُ عَنْهَا) says: “Our grandfather came to us and said, ‘Your father has shocked you with his migration to Madinah, and seems to have put you to further hardship by taking all his money with him.’ I said, ‘No grandfather, do not worry. He has left a lot of money for us.’ I collected some pebbles and deposited them in the recess where my father used to keep his money and covered it with a cloth. I then took my grandfather to the place and placed his hand over the cloth. He thought that the recess was really full of dirhams. He remarked: ‘It is good that he has left something for you to live on.’ By Allah, my father had not left a single dirham for us, I played this trick simply to pacify my grandfather.” This was the spirit of self-sacrifice imbued in the Muslims of that time.

Jannatul Mu'alla

The picture beside shows Jannatul Mu'alla, the principle historical graveyard in Makkah which is located in a valley east of the Masjid al-Haram. Several members of the Prophet's (ﷺ) family and many Sahabah (رَضِيَ اللهُ عَنْهُمْ) are buried here.

The following personalities are buried in this graveyard:

- Ummul Mu'mineen Khadija (رَضِيَ اللهُ عَنْهَا), the first wife of the Prophet (ﷺ).
- Qasim, the eldest son of the Prophet (ﷺ) from his wife Khadija (رَضِيَ اللهُ عَنْهَا); he died in infancy.
- Abdullah, the second son of the Prophet (ﷺ) from his wife Khadija (رَضِيَ اللهُ عَنْهَا); he was also known as Tahir and Tayyab.
- Abu Talib – the uncle of the Prophet (ﷺ).
- Abdul Muttalib – the grandfather of the Prophet (ﷺ).

Please note: On no account should anybody pray towards a grave or seek supplication through them as this is tantamount to committing shirk, associating partners with Allah (جل جلاله)

The tomb of Khadija (رَضِيَ اللهُ عَنْهَا) in Jannatul Mu'alla before it was levelled:

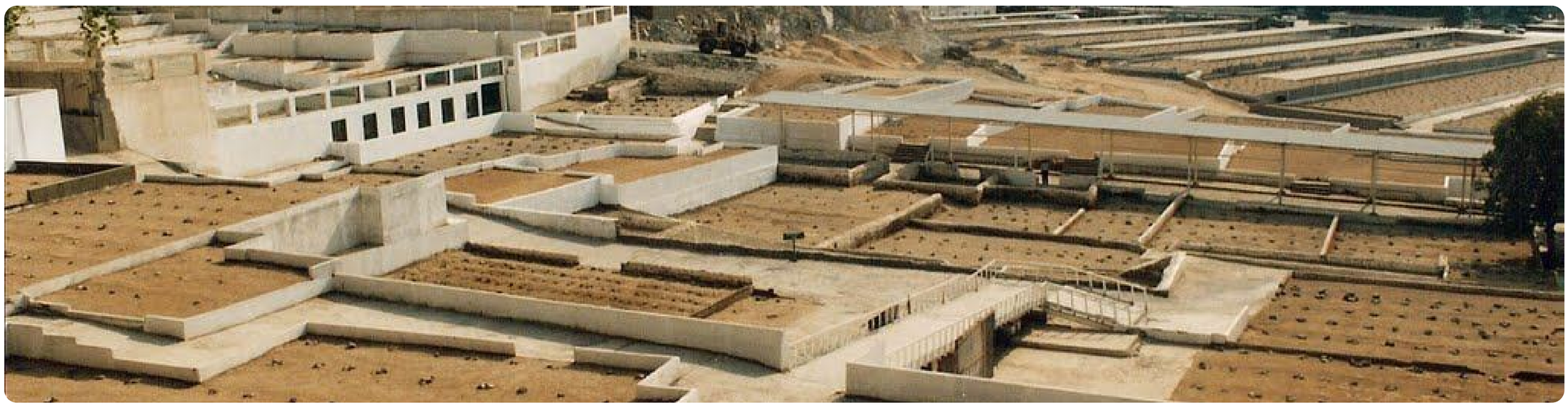
Al-Shabeka Graveyard

- The Al-Shabeka Graveyard lies south-west of Masjid al-Haram, close to the new King Abdullah extension. Prior to the advent of Islam some of the pagan Arabs used to practice the jahiliyyah act of burying their daughters alive, believing them to be a sign of disgrace. They are said to have been buried in the Al-Shabeka Graveyard. It's also reported that Sumayyah (رَضِىَ اِللهُ عَنْهَا) is buried here. She was the first person to be martyred in the cause of Islam.
- The practice of femicide in pre-Islam Makkan society: One of the evil practices of pre-Islamic society was the burying alive of the firstborn child if it was a girl. The elite did not do this, because their women had a lot more status than even men in middle/lower class society This happened in mainly middle to lower class society. If their firstborn child was a girl, they would bury her alive as an offering to their pagan gods. She was seen as a liability, to be raised up and then given away in marriage. Allah (ﷻ) mentions in the Qur'an the reaction of such fathers upon hearing of the birth of a daughter:
- Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage. He hides himself from the people because of the bad news he has received. Should he keep her in disgrace, or bury her ⌜alive⌝ in the ground? Evil indeed is their judgment!" Surah an-Nahl 16:58–59
- And when the girl [who was] buried alive is asked for what sin she was killed" Surah At-Takwir 81:8–9

The 'Hanif' Zayd Ibn Amr ibn Nufail

- Among the Makkan society was an elderly man called Zayd ibn Amr ibn Nufail who, although regarded as being eccentric, was respected among the Quraysh. He was among the 'Hunafa', people who rejected idol worship and believed in the one, true God. Zayd would often say, "My God is the God of Ebrahim. My deity is the deity of Ebrahim. My religion is the religion of Ebrahim. That's all I know."
- Zayd would go around trying to prevent these girls from being buried alive. If he heard of a couple that recently gave birth to a firstborn girl and the parents were intending on killing the baby, Zayd would step in and say to the parents, "Listen, if you want no part of this girl, just hand her over to me. You don't have to worry about her anymore. You can consider her dead or buried or whatever you want. Just let me take care of her. Please don't kill this innocent child."
- Zayd would take care of the girls himself or find someone else to take care of the girls. In this manner he is said to have saved hundreds of girls.

Sumayyah Bint Khabbat (رَضِىَ اللهُ عَنْهَا)



- Sumayyah Bint Khabbat (رَضِىَ اللهُ عَنْهَا) was one of the earliest converts to Islam. Born into slavery, she later gained freedom and married Yasir Ibn Amir (رَضِىَ اللهُ عَنْهُ) who had come from Yemen. Their son Ammar accepted Islam through Abu Bakr (رَضِىَ اللهُ عَنْهُ) and would sneak out at night to sit with the Prophet (ﷺ) and pray with him in Daarul Arqam. His parents noticed his absences and became very worried about the repercussions if his accepting Islam was discovered. Ammar (رَضِىَ اللهُ عَنْهُ) used the opportunity to give them da'wah. He shared with them the Qur'an and the message of the Prophet (ﷺ), both were deeply affected and also accepted islam at the hands of the Prophet (ﷺ). Sumayyah (رَضِىَ اللهُ عَنْهَا) was one of the first to openly display her Islam.

- The family endure torture for their acceptance of Islam. As a former slave, she did not enjoy tribal protection, Sumayyah (رَضِىَ اللهُ عَنْهَا) faced brutal oppression from the Quraysh for her conversion to Islam. When Abu Jahl found out that this little family of three, whom his tribe had given protection, had the audacity to accept this new religion, he set out to torture them. He tied up the family to poles and left them standing there for days and would torture them in front of each other to try and force them to apostate. This went on for a very long time. The Prophet (ﷺ) would walk by with tears in his eyes and would say, "Patience, O family of Yasir! Congratulations, O family of Yasir, you will all be reunited in Jannah."

- Martyrdom of Sumayyah and Yasir (رَضِىَ اللهُ عَنْهُمْ), the first martyrs in Islam. One day, Sumayyah (رَضِىَ اللهُ عَنْهَا) told Abu Jahl, "No matter what you do Abu Jahl, you can't deter us from our faith. We will not disbelieve. You can't do anything to us." Abu Jahl became so infuriated from this display of courage from Sumayyah (رَضِىَ اللهُ عَنْهَا), that he threw her down in front of her husband and son and thrust his spear into the most private part of her body, killing her. She became the first martyr in Islam, a woman. She is believed to be buried in the Al-Shabeka Graveyard. Some narration says that Yasir (رَضِىَ اللهُ عَنْهُ) eventually died from prolonged torture, while others say that he was so beside himself at the sight of his wife being murdered in front of him, that he started to scream, fight, & squirm to free himself. Abu Jahl became enraged; he threw Yasir (رَضِىَ اللهُ عَنْهُ) to the ground & began to kick him until he was also killed.
  Ammar (رَضِىَ اللهُ عَنْهُ) saw both of his parents murdered in front of him. He was tied to a pole, so was helpless to do anything. He was eventually freed and would later migrate to Madinah where he established Masjid Quba, the first mosque built in Islam. Ammar (رَضِىَ اللهُ عَنْهُ) also later died as a martyr in the Battle of Siffin in 657 CE.

- When Mut'im bin Adiy rose to retrieve the parchment, the assembly saw that it had been eaten by white ants. Its only remaining words were "Bismika Allahumma" (In Your Name, O Allah) and Allah's name. Allah (ﷻ) had given the Quraysh yet another sign but once again they refused to admit their error and accept Islam. Their only concession was to end the boycott. The Prophet (ﷺ) and his Companions came out of the mountain pass and were allowed to live in Makkah once again.

Abdullah Ibn Umar (رَضِىَ اللهُ عَنْهُ)

- Abdullah ibn Umar (رَضِىَ اللهُ عَنْهُ) was a venerable companion of Prophet Muhammad (ﷺ) and the son of Umar ibn al-Khattab (رَضِىَ اللهُ عَنْهُ). Abdullah ibn Umar (رَضِىَ اللهُ عَنْهُ) was one of the most virtuous and knowledgeable companions of Muhammad (ﷺ). Throughout his life, Abdullah ibn Umar (رَضِىَ اللهُ عَنْهُ) followed the example of Prophet Muhammad (ﷺ) and narrated his many hadith for generations to come. In spite of being born and raised in the most influential families of Makkah, what elevated Abdullah ibn Umar (رَضِىَ اللهُ عَنْهُ) to this exalted level wasn't his lineage, but rather his diligence, deeds, and sincerity for Allah SWT.

- Abdullah ibn Umar (رَضِىَ اللهُ عَنْهُ) passed away at the age of 87 and is buried in Khalid ibn al-Walid Mosque Makkah.

Jabal al-Hira

Jabal al-Hira (the mountain of Hira), lies about two miles from the Ka'bah. Near the top is a small cave, a little less than four meters in length and a little more than one and a half meters in width. It was from here that the Prophet (ﷺ) received the first revelations of the Holy Quran during the month of Ramadhan in 610 CE.

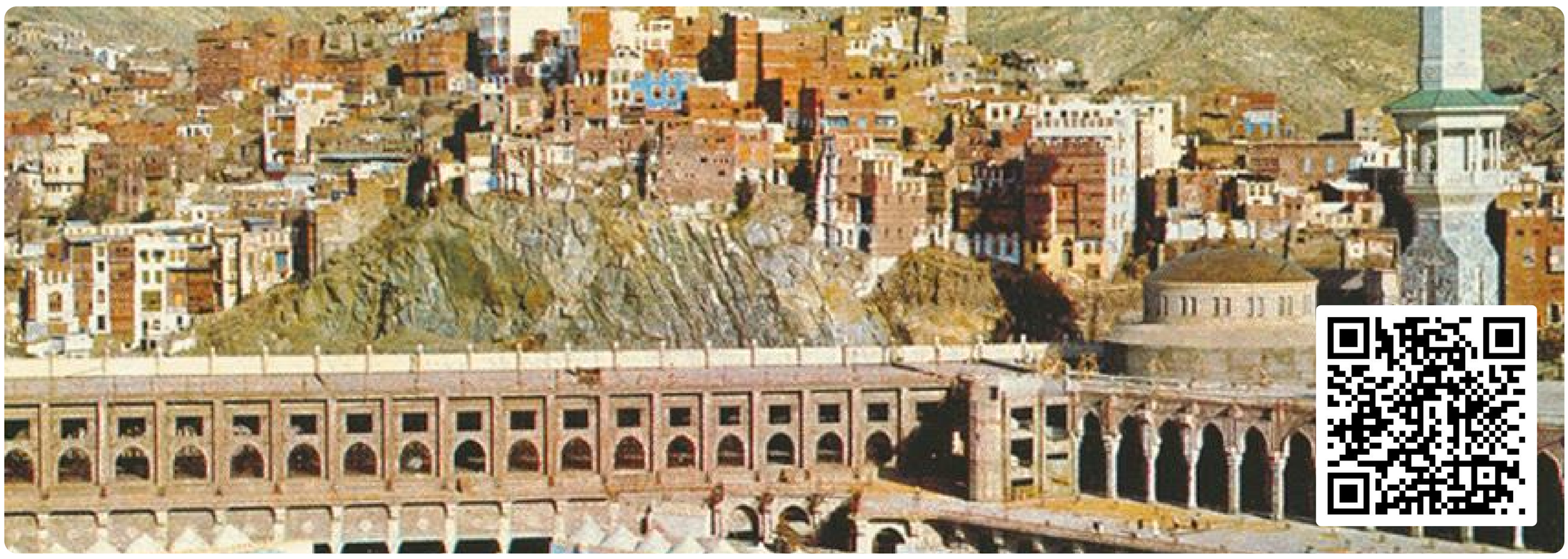
- The mountain is also known as Jabal Noor (the Mountain of Light).
- The Prophet (ﷺ) first began to have revelations in the form of good dreams which came true. Then he began to like solitude. He would go to the cave of Hira and meditate there in solitude for a number of days and nights. He would take provisions with him to stay for an extended period, and when he returned to Khadija (رَضِيَ اللهُ عَنْهَا), he would stock up again and go back to the cave. This was his practice until truth was revealed to him by an angel while he was inside cave.
- During Tahajjud time one night, when he was alone in the cave, there came to him an angel in the form of a man. The angel said to him, "Recite!". "I cannot read", the Prophet (ﷺ) replied. The angel took hold of him a second time and pressed him until he could not endure it any longer. After letting him go, the angel again said, "Recite!". Again the Prophet (ﷺ) replied, "I cannot read". The angel further embraced him again until he had reached the limit of endurance and said "Recite!" for the third time the Prophet (ﷺ) said, "I cannot read". The angel released him and said: "Read in the name of your Lord, the Creator. He Who created man from a clot. Read! And your Lord is the Most Bounteous. Who taught by the Pen, taught man what he knew not." [96:1–5]
- This was the first day of his Prophethood and these were the first verses of the Quran revealed to him. He recited these words after the angel, who thereupon left him; and he said; "It was as though the words were written on my heart." He was very alarmed by the experience and feared that he had become possessed.
- The Prophet (ﷺ) fled from the cave, and when he was halfway down the slope of the mountain he heard a voice above him saying: "O Muhammad, thou art the Messenger of God, and I am Jibraeel (Gabriel)". The Prophet (ﷺ) stood gazing at the angel; then he turned away from him, but whichever way he looked the angel was always there on the horizon, whether it was to the north, east, south or west. Finally the angel turned away. The Prophet (ﷺ) was terrified and his heart was pounding hard. He returned home to Khadija (رَضِيَ اللهُ عَنْهَا) and said, "Cover me!". Khadija (رَضِيَ اللهُ عَنْهَا) covered him and helped him calm down.
- The Quran tells us that the first revelation descended in Ramadan on the 'Night of Power':
  "The month of Ramadan is the month in which the Quran was revealed." [2:185]
  "We have indeed revealed this message during the Night of Power." [97:1]

Jabal al-Thawr

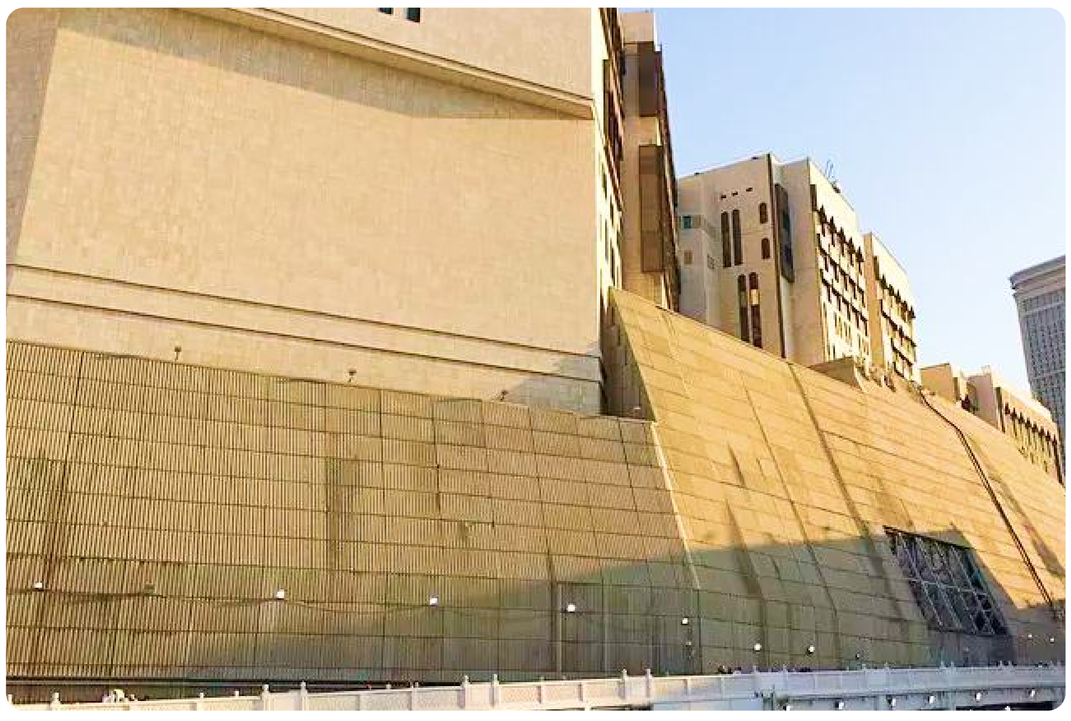
Jabal al-Thawr contains the cave in which the Prophet (ﷺ) and Abu Bakr (رَضِيَ اللهُ عَنْهُ) sought refuge for three days and nights from the Quraysh, as they left Makkah and emigrated to Madinah.

- When the Prophet (ﷺ) and Abu Bakr (رَضِيَ اللهُ عَنْهُ) arrived at the cave, Abu Bakr (رَضِيَ اللهُ عَنْهُ) entered first to clear away anything that might injure the Prophet (ﷺ). He found a few holes and stuffed them with pieces of cloth. The Prophet (ﷺ) then entered and went to sleep on Abu Bakr's (رَضِيَ اللهُ عَنْهُ)'s lap. Suddenly, something stung Abu Bakr's (رَضِيَ اللهُ عَنْهُ) foot, but he did not twitch, fearing he would wake the Prophet (ﷺ). The pain was so intense that tears began to run down his cheeks and onto the Prophet's (ﷺ)'s face. The Prophet (ﷺ) woke up and saw that Abu Bakr (رَضِيَ اللهُ عَنْهُ) was in pain. He applied his spittle on the injury and the pain disappeared.
- For three consecutive nights the Prophet (ﷺ) and Abu Bakr (رَضِيَ اللهُ عَنْهُ) remained hidden in the cave. During this period, Abu Bakr's (رَضِيَ اللهُ عَنْهُ) son, Abdullah, would pass his nights nearby. The young man would return to Makkah very early in the morning so that the Quraysh had no idea that he had slept elsewhere. Each day in Makkah he collected information about the activities of the Quraysh, and each night went back to Jabl al-Thawr to inform the Prophet (ﷺ) and his father Abu Bakr (رَضِيَ اللهُ عَنْهُ).
- When they were inside, Allah (ﷻ) sent a spider to spin a web from a bush across the entrance to the cave. Allah (ﷻ) also commanded two doves to fly down between the spider and the tree, make a nest and lay eggs. Meanwhile the Quraysh search party scoured the area south of Makkah where the Prophet (ﷺ) and Abu Bakr (رَضِيَ اللهُ عَنْهُ) were hiding. They came upon the mouth of the cave, and had they looked down while standing at the edge of the cave, they would have surely found the men they were hunting.
- With the Quraysh so close to discovering their hiding place, Abu Bakr (رَضِيَ اللهُ عَنْهُ) became very tense about the Prophet's (ﷺ) safety and said, "If any of them should look under his feet, he would see us." The Prophet (ﷺ) reassured him, "O Abu Bakr! What do you think of two (persons), the third of whom is Allah?". [Bukhari]
- On seeing the spider's web and dove nest, the Quraysh concluded that no one could have entered the cave and left. Describing this scene the Quran mentions in Surah Taubah: "If ye help not (your leader), (it is no matter): for Allah did indeed help him, when Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise." [9:40]
- After three days when they learnt that the search by the Quraysh had petered out they left the cave and headed towards Yathrib (Madinah). Asma (رَضِيَ اللهُ عَنْهَا), the daughter of Abu Bakr (رَضِيَ اللهُ عَنْهُ) came to them bringing food for the journey. When they were about to start she could find nothing to tie it to their saddles and so she undid her waistband, tore it in two, wore half and tied the food with the other half. This ready solution won her praise from the Prophet (ﷺ) who also named her 'She of the two waistband'. And after that the Muslims knew her by that name.

Jabal Abu Qubais



Jabal Abu Qubais (Arabic: جبل أبو قبيس) is a mountain located next to Masjid al-Haram where the Prophet (ﷺ) is reported to have split the moon in half. Currently, only remnants of the mountain remain as a result of the ongoing expansion of Masjid al-Haram.



- The western wall of Jabal Abu Qubais (facing the Ka'bah) was called 'Fadih'. The mountain was also known as 'al-Amin', an Arabic word meaning 'the trustworthy' when used to describe a person's honourable character, but which can be understood to mean the 'safekeeper'.
- This name arose from the tradition that this mountain safeguarded the Hajar al-Aswad (the Black Stone of the Ka'bah) when the flood in the time of Prophet Nuh (عَلَيْهِ السَّلامُ) rushed through Makkah, destroying it along with the Ka'bah. Jabal Abu Qubais, believed by some to have been the first mountain on earth created by Allah (ﷻ) is narrated in several records as having been the final resting place of the Hajar al-Aswad during this catastrophic event. Then, as these records assert, once Prophet Ebrahim (عَلَيْهِ السَّلامُ) had been guided to the location of the Ka'bah's foundations and was subsequently engaged in reconstructing it, he was further guided to where the Hajar al-Aswad was resting upon Mount Abu Qubais. He was then informed that it was a stone that had descended from Jannah (Paradise) and was told where it should be placed on the Ka'bah.

Mina

Mina, seven kilometres east of the Masjid al-Haram is where Hajj pilgrims sleep overnight on the 8th, 11th, 12th (and some even on the 13th) of Dhul Hijjah. It contains the Jamarat, the three stone pillars which are pelted by pilgrims as part of the rituals of Hajj. It covers an area of approximately 20 km.

- Mina is referenced in Surah Baqarah in the Quran: “And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days – there is no sin upon him; and whoever delays [until the third] – there is no sin upon him – for him who fears Allah. And fear Allah and know that unto Him you will be gathered.” [2:203]
- The word Mina means ‘to flow’ as it is here that the blood of sacrificial animals flow during the day of Eidul Adha. During the Farewell Pilgrimage (Hajjat-ul-Wada) the Muslims had brought with them 100 camels to be sacrificed. On the 10th Dhul Hijjah the Prophet (ﷺ) stoned the Jamarat and went back to his camp in Mina where he sacrificed 63 of the camels. Ali (رَضِيَ اللهُ عَنْهُ) slaughtered the remaining 37 camels and the Prophet (ﷺ) instructed that a part of each camel is cooked and served to him and his Companions.
- After the camels had been sacrificed, the Prophet (ﷺ) called for a barber to shave his head. Abu Bakr (رَضِيَ اللهُ عَنْهُ) remarked afterwards on the contrast between the Khalid bin Waleed before he embraced Islam (when he was a bitter enemy of the Muslims) and the Khalid who now said, “O Messenger of Allah, they forelock! Give it unto none but me, my father and my mother be thy ransom!”. And when the Prophet (ﷺ) gave it to him he pressed it reverently against his eyes and lips. It is reported that Khalid bin Waleed (رَضِيَ اللهُ عَنْهُ) used to keep this hair in his headgear
- There lies a cave in Mina known as the ‘Cave of Mursalaat’ as this was where the Prophet (ﷺ) was when Surah Mursalaat was revealed to him. However, this cave is no longer accessible.

Mina during the Hajj of 1889:

Arafat

This is Jabal-ur-Rehmah (the Mountain of Mercy) on the plain of Arafat. Standing at Arafat is the fundamental requirement of Hajj and pilgrims come here on the 9th Dhul Hijjah (second day of Hajj).

- The common meaning of the word Arafat is 'to know'. After being taken out of Jannah and placed on Earth, it was here that Adam and Hawa (upon them be peace) met up.
- Standing on Arafat is an essential part of the Hajj; whoever misses the standing on Arafat has missed Hajj, because the Prophet (ﷺ) said: "Hajj is Arafat." [al-Hakim]
- The day of Arafat has many virtues, as was narrated in many Ahadith. Aisha (رَضِيَ اللهُ عَنْهَا) narrated that the Prophet (ﷺ) said: "There is no day in which Allah sets free more souls from the fire of hell than on the day of Arafat. And on that day Allah draws near to the earth and by way of exhibiting His Pride remarks to the angels, 'What is the desire of these (servants of mine)?" [Muslim]
- In another Hadith the Prophet (ﷺ) said: "Apart from the day of the Battle of Badr there is no day on which the Shaitan is seen to be more humiliated, more rejected, more depressed and more infuriated, than on the day of Arafat, and indeed all this is only because of beholding the abundance of descending mercy (on the day) and Allah's forgiveness of the great sins of the servants." [Mishkat]
- A man from among the Jews came to Umar (رَضِيَ اللهُ عَنْهُ) and said: "O Amirul-Muminin, there is a verse in your Book which, if it had been revealed to us Jews, we would have taken that day as a festival." Umar (رَضِيَ اللهُ عَنْهُ) asked, "Which verse?" to which the Jew replied, "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." [5:3]. Umar (رَضِيَ اللهُ عَنْهُ) said: "We know the day and the place in which that was revealed to the Prophet (ﷺ); it was when he was standing on Arafat, on a Friday."
- There once existed a masjid on the right slope of Jabal-ur-Rehmah called Masid Sakhrah. It signified the spot where the Prophet (ﷺ), after leading the Zuhr and Asr salahs faced towards the Qibla and engaged in du'a till sunset. It was at this spot where the above verse of the Quran was revealed. Note that it is stated in a Hadith that no further verses were revealed after this one with regards to halal and haram.
- One of the virtues of the day of Arafat is that fasting this day expiates for the sins of the past and coming year. It was reported from Abu Qatadah that a man said: "O Messenger of Allah, what do you think of fasting on the day of Arafat?" He (ﷺ) said: "It expiates for the sins of the previous year and of the coming year" [Muslim]
- This fasting is mustahab (desirable) for those who are not on Hajj. In the case of the one who is on Hajj, it is not Sunnah for him/her to fast on the Day of Arafat, because the Prophet (ﷺ) did not fast on this day when he was in Arafat.

Muzdalifah

This is a view of the plain of Muzdalifah, where Hajj pilgrims arrive after sunset from Arafat on the 9th Dhul Hijjah (second day of Hajj).

- Muzdalifah stretches from the Valley of Muhassar to the mountains of Ma'zamayn. It is four kilometres long and covers an area of 12.25 square kilometres. Muzdalifah is also called 'Jam' as it is a place where people gather.
- Referring to Muzalifah, Allah (ﷻ) mentions in Surah Baqarah in the Quran: "When you leave Arafat, then remember Allah at the Mash'arul Haram." ('The Sacred Monument', referring to Muzdalifah according to Abdullah bin Umar (رَضِيَ اللهُ عَنْهُ)) [2:198]
- During the farewell Hajj, the Prophet (ﷺ) performed the Maghrib and Isha salahs together at Muzdalifah. He stayed at the spot where the present Masjid Mash'arul Haram currently is (towards the Qibla side). From there, the Prophet (ﷺ) said: "Although I am staying here, you may stay anywhere throughout Muzdalifah." [Muslim]
- During Hajj, it is waajib to perform Maghrib and Isha together in Muzdalifah at Isha time. Wuqoof (stay) of Muzdalifah is also waajib and it's time begins from sub'h saadiq and ends at sunrise. If one spent even a little portion of their time in Muzdalifah, he/she will be absolved of this obligation. However, it is best to remain until just before sunrise.
- Although pebbles for pelting the Jamarat may be collected from anywhere, they are best collected from Muzdalifah.

Pilgrims collecting stones on the plain of Muzdalifah:

Jamarat

The Jamarat are three stone pillars which are pelted as a compulsory ritual of Hajj in emulation of the Prophet Ibraheem (عَلَيْهِ السَّلامُ). They represent the three locations where Ibraheem (عَلَيْهِ السَّلامُ) pelted the Shaitan (Satan) with stones when he tried to dissuade him from sacrificing his son Ismail (عَلَيْهِ السَّلامُ) The three pillars are called 'Jamarat-al-Ula', 'Jamarat-alWusta' and 'Jamarat-al-Aqaba'.

- One of the purposes of the Hajj is to recall, while in Mina, how a 94 year old father brought his eight year old son here for sacrifice. Ibraheem (عَلَيْهِ السَّلامُ) had first left his wife and newborn son, Ismail (عَلَيْهِ السَّلامُ) in the desert upon Allah's command. Then while returning after eight years to them he saw a dream wherein a man told him that Allah (جل جلاله) wanted him to sacrifice his son. He saw the samedream for three consecutive nights and as he was a Prophet, his dreams were a form of Wahy (Divine Instruction). He realised that Allah (جل جلاله) wanted him to sacrifice his son for whom his heart was overfilled with love and emotions. He went to his wife and asked her to dress up Ismail (عَلَيْهِ السَّلامُ). Ismail (عَلَيْهِ السَّلامُ) was overjoyed that his father had come after such a long time and was now taking him out for a walk. Hajra (عَلَيْهَا السَّلامُ) asked, "Where are you taking him?". He replied, "To meet a friend."
- They then reached Mina. Here Ibraheem (عَلَيْهِ السَّلامُ) asked his son that your father has seen such a dream, what is your opinion about it? The reason for asking was not to ask his opinion in deciding whether to go ahead with the command or not. It was to assess whether his son will allow him to follow the command freely or will he have to forcibly carry out this order. In other words, he asked this to test the intensity of love for Allah in his son's heart. The son replied, "My father, obey the command given by Allah. You will, Insha'Allah, find me steadfast. Give my shirt to my mother as it will be a source of comfort for her and wrap me in your own shirt. Put me face down so you can't see my face, lest you hesitate in carrying out my slaughter."
- The skies and the earth witnessed that Ibraheem (عَلَيْهِ السَّلامُ) tied his son and laid him down. Now this was very unacceptable to Shaitan so he first went to Hajra (عَلَيْهَا السَّلامُ) and asked her, "Do you know where Ibraheem has taken your son?". She replied, "To meet a friend." He said, "By meet a friend he meant to meet Allah. He is going to sacrifice him!". She said, "How can a father sacrifice his son?" By mistake, Shaitan uttered, "It is Allah's command." On hearing this Hajra (عَلَيْهَا السَّلامُ) replied, "If this is Allah's command, then even a hundred Ismails can be sacrificed in this way."
- Then he went to distract Ibraheem (عَلَيْهِ السَّلامُ). When he appeared to him at the first Jamarat, Jibraeel (عَلَيْهِ السَّلامُ) said to Ibraheem (عَلَيْهِ السَّلامُ): "Pelt him!" so Ibraheem (عَلَيْهِ السَّلامُ) threw seven stones at him and he disappeared from him. Then he appeared to him at the second Jamarat. Jibraeel (عَلَيْهِ السَّلامُ) said to him: "Pelt him!" so he pelted him with seven stones and he disappeared. Then he appeared to him at the third Jamarat. Jibraeel (عَلَيْهِ السَّلامُ) again instructed him: "Pelt him!" so he pelted him again with seven small stones and Shaitan withdrew. This action is imitated by all Hujjaj, symbolising one's acknowledgement that Shaitan is one's enemy and ought to be repulsed.

- Ibraheem (عَلَيْهِ السَّلامُ) then laid Ismail (عَلَيْهِ السَّلامُ) down and put his kneeon his neck so that he may not move. Then he faced the sky and called to Almighty Allah that, “Oh Allah! If you did not like the presence of love for Ismail in my heart, I seek your forgiveness.” Then he proclaimed Allah’s name and placed the knife on Ismail’s (عَلَيْهِ السَّلامُ) throat. He would rub the knife but it wouldn’t cut, Allah (جل جلاله) had taken the quality of cutting away from the knife.
- Allah (جل جلاله) was pleased with the sincerity of Ibraheem (عَلَيْهِ السَّلامُ) and sent a white, big-eyed ram with horns in replacement of Ismail (عَلَيْهِ السَّلامُ) which Ibraheem (عَلَيْهِ السَّلامُ) sacrificed instead. This is the basis for the offering of sacrifice animals by the Hujjajs at the time of Eid-ul-Adha.
- Note that the views of the Jews and Christians greatly differ from Muslims with regards to who the sacrificial son was and where this incident took place. In order to enhance their prestige and honour they have attributed the sacrificial son to Ishaq (عَلَيْهِ السَّلامُ) who is the forefather of the Jews and Christians rather than Ismail (عَلَيْهِ السَّلامُ) who is the forefather of the Muslims. They have also placed the setting to be in Jerusalem rather than Mina. It is clear, by looking at Biblical scriptural evidence that the sacrificial son could only have been Ismail (عَلَيْهِ السَّلامُ). For example, in Genesis 22:2 Abraham is commanded to take his only son for sacrifice. As Ismail (عَلَيْهِ السَّلامُ) was 13 years older than Ishaq (عَلَيْهِ السَّلامُ) and both were alive at the time of their father’s death, logically Ishaq (عَلَيْهِ السَّلامُ) could never be his only son.

Pilgrims stoning one of the Jamarat during the Hajj of 1953 and in Modern Times:

Masjid Nimrah/Waadi Urana

This is Masjid Nimrah which is located on the plain of Arafat. When the Prophet (ﷺ) was at Arafat on his farewell Hajj on the ninth day of Dhul Hijjah 10 AH (632 CE) he camped here. After midday he delivered his famous sermon at Waadi Urana nearby while seated on his camel, after which he led the salah. There were more than 100,000 Sahabah who accompanied him on this Hajj.

After praising, and thanking Allah the Prophet (ﷺ) said:

The Final Sermon

"O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present today. O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn 'Abdul Muttalib (Prophet's uncle) shall henceforth be waived...

Beware of Shaitan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to. All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves. Remember, one day you will appear before Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah and if you follow these you will never go astray. All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people".

- Shortly after the Prophet (ﷺ) had finished addressing the people, he received a revelation from Allah: "Today I have perfected your religion for you and completed My favour upon you, and I have chosen Islam as your religion." [5:3]
- In the second century of Islam, Masjid Nimrah was built at the spot where the Prophet (ﷺ) delivered the sermon and led the salah. Because Waadi Urana, where sermon was delivered is outside boundaries of Arafat, that section of the masjid is naturally also outside the boundaries. When the masjid was extended afterwards, it then became divided into two sections; front section which was the location of the original masjid being outside Arafat and the back section being within the boundaries. After renovations, signboards were erected inside the masjid to inform people about this matter so that after performing their Zuhr and Asr salahs in congregation, they could either move to the back of the masjid or outside to spend the rest of their time in Arafat. Should a person spend all his time from midday to sunset in the front section of the masjid, his stay at Arafat will be invalid and his Hajj will therefore be incomplete.

Mehrab of Masjid Nimrah:

Masjid Nimrah on the Day of Arafat:

Masjid al-Khayf

This masjid is located at the foot of a mountain in the south of Mina, close to the smallest Jamarat. It was at this spot that the Prophet (ﷺ) and numerous other Prophets before him performed salah.

- Masjid al-Khayf is a masjid whose virtues are proven in some Hadith. According to a traceable Hadith of Ibn Abbas (رَضِيَ اللهُ عَنْهُ), the Prophet (ﷺ) said: “Seventy Prophets prayed in Masjid al-Khayf.” [Majma‘uzZawahid]

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- Abdur-Rahman bin Mu’adh (رَضِيَ اللهُ عَنْهُ) reports that when the Prophet (ﷺ) delivered a sermon in Mina, he instructed the Muhajireen to set up camp in front of the Masjid al-Khayf and the Ansar to set up camp behind it. The rest of the Muslims were to camp behind them. [Abu Dawood]
- Abdullah bin Abbas (رَضِيَ اللهُ عَنْهُ) narrates that it was in Masjid al-Khayf that the Prophet (ﷺ) addressed them. After praising Allah he said: “Allah will set right the affairs of the person whose prime concern is the Hereafter, Allah will also grant him self-sufficiency and the world will humble itself before him. As for the person whose prime concern is this world, Allah will scatter his affairs, place poverty in front of him and all he will get of this world will be what has been predestined for him.“ [Tabraani]

Masjid al-Khayf in 1908:

Masjid Biah/Uqbah

This Masjid, close to Mina, commemorates the spot where the Ansar of Madinah pledged their allegiance to the Prophet (ﷺ) in the year 621 AH. The group included leaders of the Aws and Khazraj tribes of Madinah and were twelve in number. The second such pledge (Bay'ah Aqaba Thaaniya) took place the following year, the thirteenth year after the Prophet (ﷺ) proclaimed his Prophethood.

- The Prophet (ﷺ) would make contact with various Arab tribes that came into Makkah for their festivals, trade fairs or pilgrimages and preach the truth of Islam to them. He would take the opportunity to call them towards worshipping only Allah (ﷻ) and to believing in his Prophethood. His uncles Abu Jahal and Abu Lahab would often follow him, dissuading people from listening to his message. To avoid them, he would come out in the darkness of night to contact the caravans staying at a distance of several miles from the Ka'bah.
- One night, the Prophet (ﷺ) heard some people talking at Aqabah. He came close and saw that they were six in number who had come from Yathrib (later to be known as Madinah) to perform pilgrimage at the Ka'bah. The Prophet (ﷺ) preached Islam to them and recited some verses of the Quran. They listened in awe and embraced Islam on the spot. They were neighbours of the Jews in Yathrib and had heard them mention of the coming of a great Prophet in the near future and about his dominance over all others. The six new Muslims promised that they would invite their people to Islam upon returning to Yathrib and that they would meet the Prophet (ﷺ) again during the next pilgrimage
- The next year, five of the six returned to meet the Prophet (ﷺ) again at Aqabah and they brought with them another seven converts. These persons pledged their allegiance to Islam at the hand of the Prophet (ﷺ) and this became known as the 'First pledge of Aqabah'. They pledged that they would not associate partners with Allah, commit theft, fornicate, kill their children, defame others, nor disobey the Prophet (ﷺ).
- The Prophet (ﷺ) deputed Mus'ab bin Umair (رَضِيَ اللهُ عَنْهُ) to go with them to teach Islam and preach to others. He remained busy all the time in teaching the Quran and other Islamic practices to the people. During this period many people from Yathrib embraced Islam.
- The following year Mus'ab bin Umair (رَضِيَ اللهُ عَنْهُ) set out from Yathrib for Makkah with a caravan of 72 men and two women which comprised of Muslims and pagans. The Muslims wanted to meet the Prophet (ﷺ) and to invite him to come to Yathrib. They had been dismayed at the harassment, abuse and fear that overshadowed the Prophet (ﷺ) and the other Muslims and had resolved to offer them their loyal protection if they moved there. A secret meeting with the Prophet (ﷺ) was arranged one late night at Aqabah
- The Prophet (ﷺ) met them accompanied by his uncle Abbas who at that point was not a Muslim. He talked to the group, recited the Quran, prayed to Allah and encouraged people to embrace Islam. Then he said, "I ask for your allegiance on the basis that you protect me as you would protect your wives

and children." They pledged their allegiance to him and this became known as the 'Second pledge of Aqabah'. They asked him to promise that he would not leave them and return to his people. The Prophet (ﷺ) gave his promise, "I am from you and you are from me. I will fight those you fight and will be at peace with those with whom you are at peace." Twelve men were then chosen to be responsible for the affairs of the community, these included Sa'd bin Ubadah, Abdullah bin Rawahah and Ubadah bin Samit (رَضِيَ اللهُ عَنْهُ).

- Shaitan was watching and listening from the top of Aqabah, and when he could contain himself no longer he cried out in the loudest voice possible and spoke the name Mudhammam (Reprobate). The Prophet (ﷺ) knew who it was and answered him saying, "O enemy of Allah. I will give thee no respite."
- The masjid was built by Abu Jafar al-Mansour in 144 AH. It has been renovated several times with the last one by Sultan Abdul Majeed Khan al-Othmani in 1250 AH.

Masjid Biah with the Jamarat area in the background:

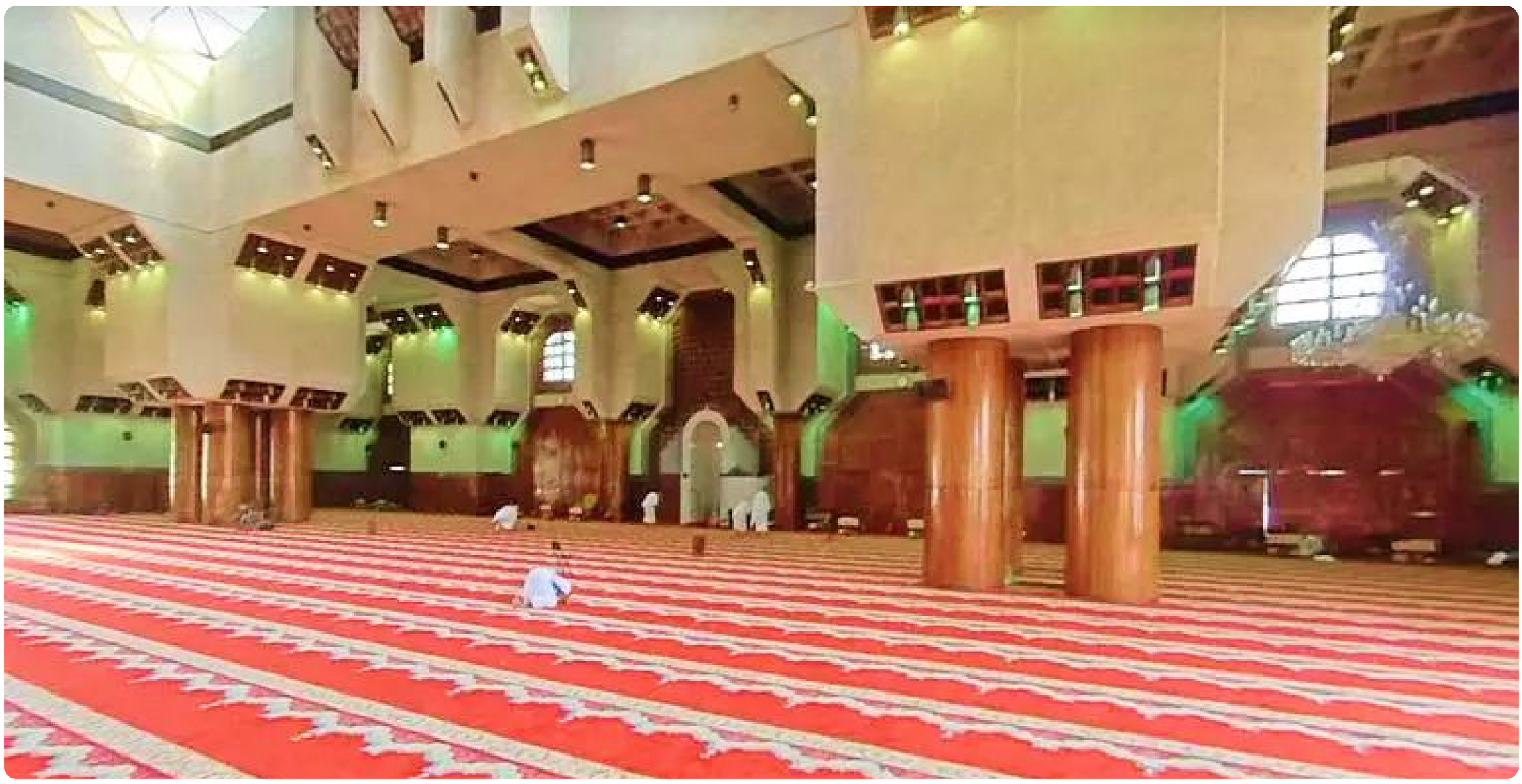
Masjid Biah/Uqbah

Masjid Aisha

Masjid Aisha, also known as Masjid at-Tan'eem marks the place where Ummul-Mu'mineen Aisha (رَضِىَ اللهُ عَنْهَا) went to enter into Ihram for Umrah when the Prophet (ﷺ) told her to do so during the farewell Hajj.The masjid lies 7.5 km south from Makkah on the road to Madinah and is the closest of all the boundary points.

- Jaabir (رَضِىَ اللهُ عَنْهُ) reports that because Aisha (رَضِىَ اللهُ عَنْهَا) was experiencing menstrual cycle the Prophet (ﷺ) instructed her to perform all the various rites of Hajj except for the tawaf. She then performed the tawaf after her cycle had ended. She then said, "O Rasulullah (ﷺ)! While you have performed Hajj and Umrah, I have performed only Hajj." The Prophet (ﷺ) then instructed her brother Abdur-Rahman (رَضِىَ اللهُ عَنْهُ) to take her to Tan'eem and it was from there that she performed her Umrah after her Hajj during the month of Dhul Hijjah.

Interior of Masjid Aisha:

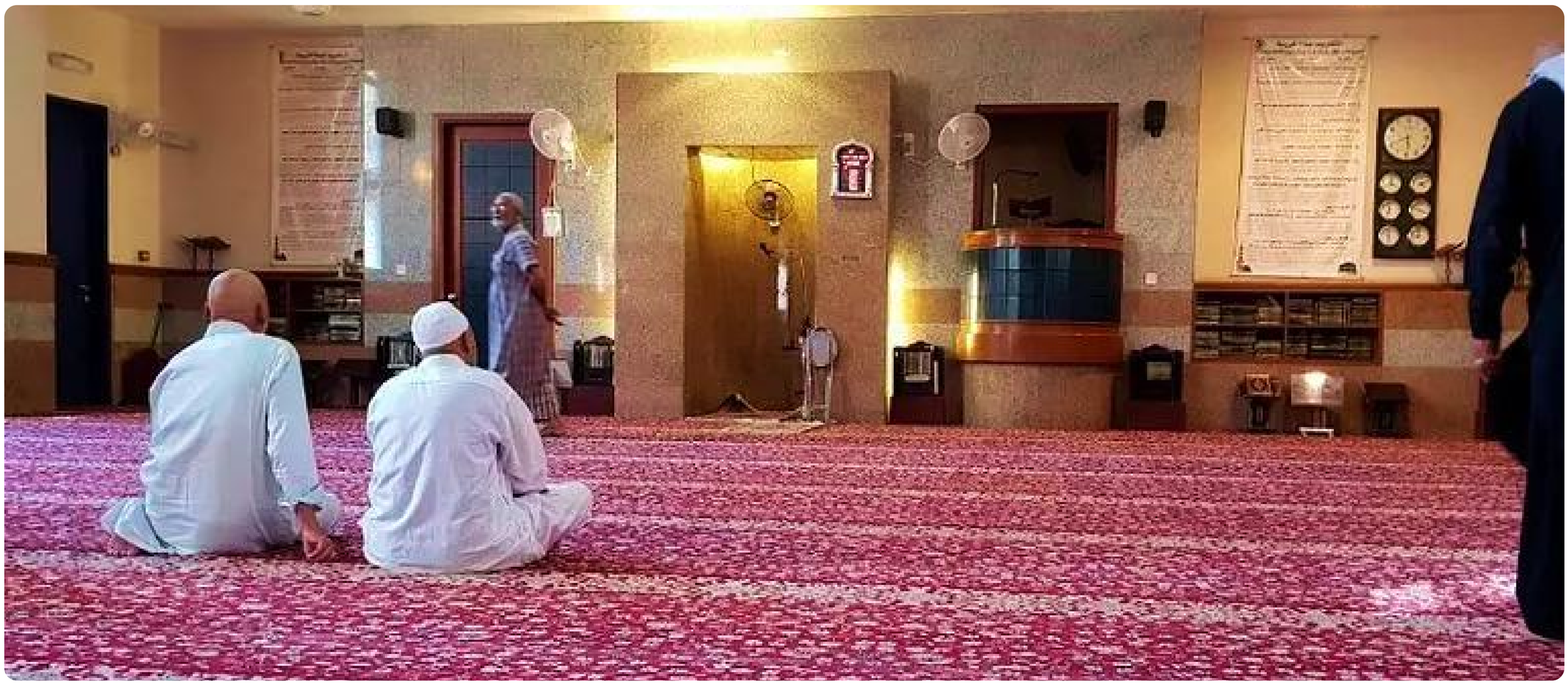


Masjid al-Jinn

Masjid Jinn, also known as Masjid Haras, is built on the place where the Prophet (ﷺ) drew a line for the sahabi Abdullah bin Mas'ood (رَضِىَ اللهُ عَنْهُ) who had accompanied him after he had been commanded to recite the Qur'an to the Jinn.

- Abdullah bin Mas'ood (رَضِىَ اللهُ عَنْهُ) narrates, "While in Makkah, the Prophet (ﷺ) once said to the Sahabah (رَضِىَ اللهُ عَنْهُمْ) 'Whoever wishes to see what the Jinn are all about should come along'." Besides myself no-one else came. When we reached the place in the Ma'la district of Makkah the Prophet (ﷺ) used his foot to draw a circle on the ground. He then instructed me to sit inside the circle. After proceeding a little further, the Prophet (ﷺ) started reciting the Qur'an. It then happened that Jinn started to arrive in troops as they gathered there. So many came that I could not even see the Prophet (ﷺ) nor hear him. The Prophet (ﷺ) then continued talking with a group of them until Fajr.
- It has also been narrated by Abdullah bin Mas'ood (رَضِىَ اللهُ عَنْهُ) that the Prophet (ﷺ) said, "A caller from among the jinn came to me, and I went with him and recited Quran to them." He further narrates that the Prophet (ﷺ) took them and showed them their footsteps and the traces of their fires. They had asked him for provision and he had prayed to Allah (ﷻ) and told them, "You will have every bone over which the name of Allah has been mentioned; when it falls into your hands it will have plenty of meat on it. And all droppings are food for your animals." Then the Prophet (ﷺ) said, "Do not use them (bones and dung) to clean yourselves after relieving yourselves,for they are the food of your brothers." [Saheeh Muslim]

Masjid al-Jinn



Waadi Muhassar

Waadi Muhassar is a place between Mina and Muzdalifah; it is here that Allah (ﷻ)destroyed Abraha and his army of elephants. This incident in mentioned in Surah Feel. It is sunnah for Hujjaj (pilgrims) to walk briskly past this area as the Prophet (ﷺ) did as it was a place of punishment from Allah (ﷻ)

- Abraha al-Ashram was the viceroy of Negus, the King of Abyssinia. He was a Christian who ruled over the Yemen, building an imposing cathedral in San'a of marble and gold plated wood and naming it 'al-Qulays'. He intended to divert the Arab pilgrimage to San'a. As a Christian, he was jealous that the Ka'bah should be the place where pilgrims gathered and he wanted this position for his church.
- In the meantime, a man from the Banu Kinana tribe entered the church and defecated in it. This threw Abraha into a towering rage and he made the fatal error of deciding to march with his army to the Ka'bah in order to demolish it.
- He set out for Makkah with a strong force that included elephants. When the army reached Waadi Muhassar, the largest of the elephants, whose name was Mehmud, sat down and refused to move further. The more it was pulled towards the Ka'bah, the more it moved backwards. Strangely enough, when it was turned in any other direction (away from the Ka'bah), it ran in that direction. It was while they were here that Allah (ﷻ) sent little birds with pebbles in their beaks. As they flew over the army, the birds released their stones, which devastated the army, causing all they struck to fall down dead. Some of them collapsed just witnessing the sight and they then made off back to San'a. Abraha's fate was much worse. As he went back to San'a, his flesh started wasting away and rotting. By the time he reached San'a, his fingers had already fallen off and his body was no more than a skeleton. It was there that his heart eventually collapsed and he died. This incident took place shortly before the blessed birth of the Prophet (ﷺ).
- Referring to this episode, Allah (ﷻ) says in Surah Feel: "Have you not seen how your Rabb dealt with the people of the elephants? Did He not lay their plans to waste and send against them flights of the birds who pelted them with clay pebbles, making them look (destroyed) like eaten fodder?" [105:1–5]
- After this miraculous incident, the fame of the Ka'bah spread far and wide, and Arabs came from all parts of the peninsula to visit the Sacred House. It was the year 571 CE; it was of such importance to the Arabs that they called it 'The Year of the Elephant'.
- The Prophet (ﷺ) was born 52–55 days after this event.

Valley of Abu Talib

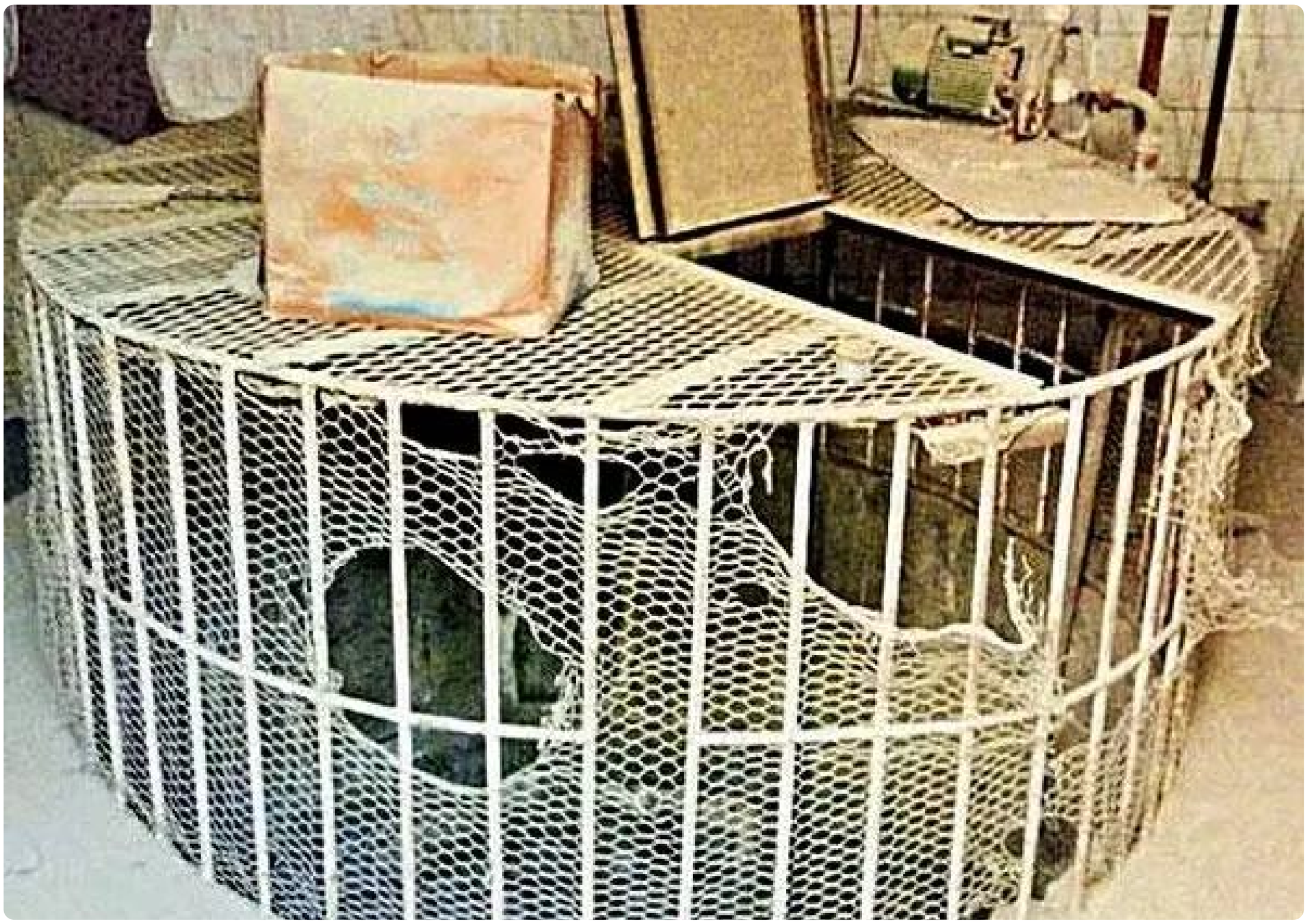
This is the valley of Abu Talib (She'eb Abi Talib), where the members of Banu Hashim and Banu Al-Muttalib were forced to withdraw from Makkah and live here in a painful boycott for three years.

- When Islam began to spread the Makkans asked Abu Talib, the uncle and protector of the Prophet (ﷺ), to hand him over to them for execution but he steadfastly refused
- The Quraysh held a meeting and decided to outcast the Banu Hashim and Banu al-Muttalib by placing them under a total social boycott. Other clans from the Quraysh would not marry their daughters, do business or keep company with them until they handed over the Prophet (ﷺ). Once this had been agreed by the Quraysh chiefs and signed, parchment was hung in Ka'bah in order to give it authority. This was done on the 1st Muharram, in the seventh year of the Prophet's (ﷺ) mission.
- The Prophet (ﷺ), along with Abu Talib and clan members of Banu Hashim and Banu al-Muttalib were forced to withdraw from Makkah and live in She'eb Abi Talib, a valley in Makkah.
- The boycott was devastating and for around three years they lived in misery. It was so rigorously applied and food was so scarce that often they would resort to eating the leaves of trees. The children and suckling babies would cry with hunger which could be heard all over the valley. The Quraysh told the merchants not to sell any goods to them. Prices were increased to prevent them from buying even essentials. Apart from some kind Qurayshi people who secretly sent food to them they were totally abandoned. Despite such grim circumstances, the Prophet (ﷺ) never ceased inviting non-Muslims to Islam.
- A group of fair-minded Quraysh, led by Hisham ibn 'Amr, hated this unfair boycott. Hisham contacted some men of the Quraysh whom he knew to be kind-hearted and told them it was shameful to allow such tyranny to continue. When he had persuaded five men to agree, they met together to end the contract. When the Quraysh were assembled the next day, Zuhayr ibn Abi Umayyah, whose mother was the aunt of the Prophet (ﷺ), faced the people and demanded, "People of Makkah! Do we eat and clothe ourselves while the Banu Hashim are perishing, unable to buy or sell? By Allah, I will not sit down until this unjust document is torn up!".
- Abu Jahal became suspicious of the sudden rebellion but Abu Talib saw his opportunity to step in. He told the Quraysh that the Prophet (ﷺ) had received a revelation from Allah that termites had eaten the parchment inside the Ka'bah. The only thing that remained of the document, Abu Talib said, were the words "In Your Name, O Allah." Abu Talib then challenged the Quraysh, saying that if the Prophet's claim turned out to be false, he would no longer stand between them and the Prophet (ﷺ). However, if the Prophet had spoken the truth, the Quraysh should end the boycott. The Quraysh accepted Abu Talib's challenge.
- When Mut'im bin Adiy rose to retrieve the parchment, the assembly saw that it had been eaten by white ants. Its only remaining words were "Bismika Allahumma" (In Your Name, O Allah) and Allah's name. Allah (ﷻ) had given the Quraysh yet another sign but once again they refused to admit error and accept Islam. Their only concession was to end boycott. The Prophet (ﷺ) and his Companions came out of the mountain pass and were allowed to live in Makkah once again.

Tuwa well

Bir Tuwa (Arabic: بئر طوى) is a well next to which the Prophet (ﷺ) camped for one night, before bathing with its water the next morning, performing Salah and entering Makkah.

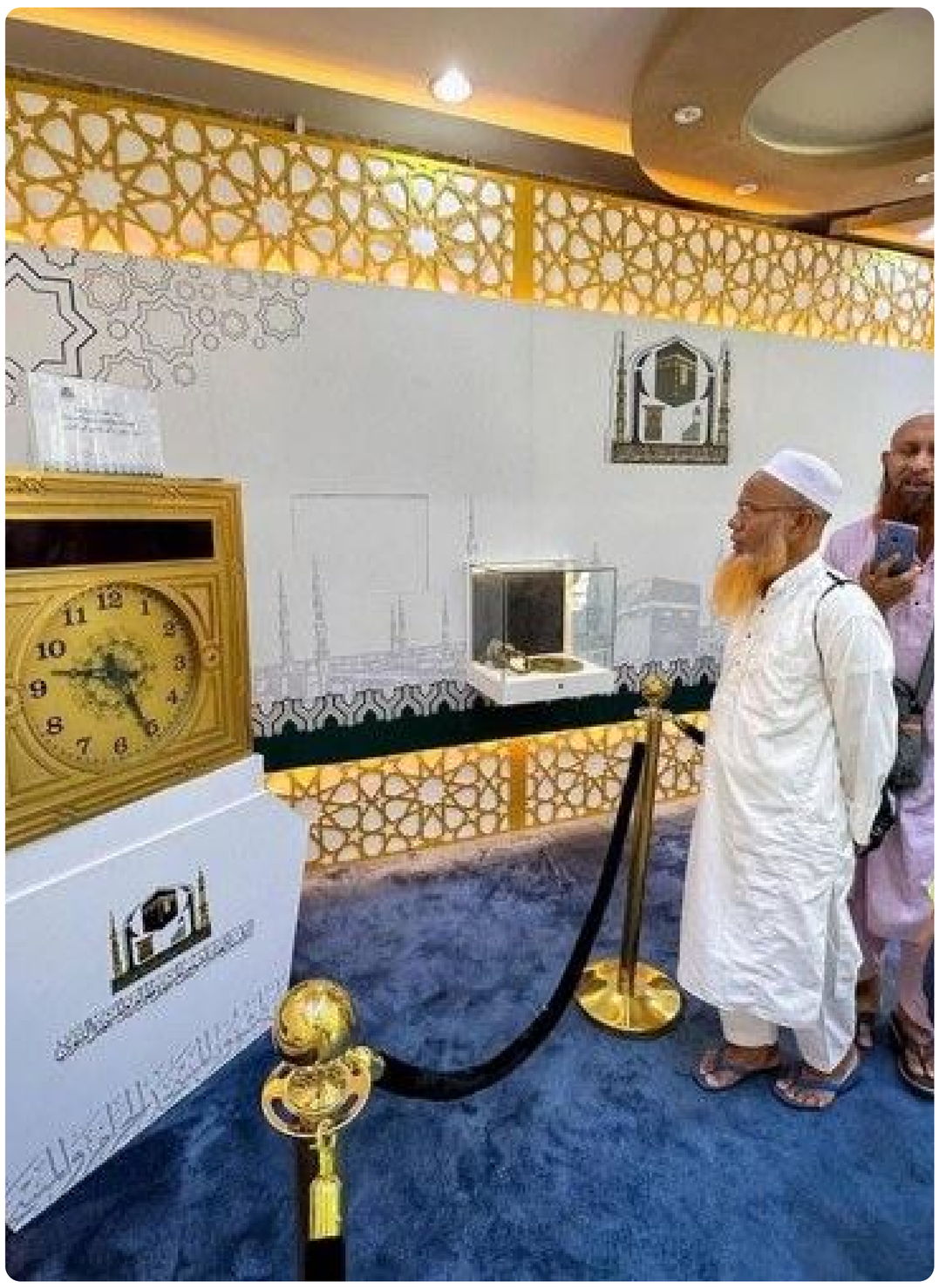
- Tuwa Well is the place where Prophet Muhammad (ﷺ) stopped and took bath when he came to perform Hajj. It is also reported that he (ﷺ) spent a night at around the well of Tuwa during the Invasion of Makkah in 630 A.D.
- The Well of Tuwa (Arabic: بئر طوى) is a historic well situated in the Valley of Tuwa (Dhi Tuwa). Before the conquest of Makkah, the Prophet (ﷺ) spent the night in the valley, took a bath using the water from this well and then performed salah. Then he entered Makkah.
- Nafi' reported that Abdullah bin Umar (رَضِيَ اللهُ عَنْهُ) did not enter Makkah without spending the night at Dhi Tuwa until it was dawn, when he took a bath, and then entered Makkah in the morning, and made a mention that Allah's Apostle (ﷺ) did that. [Muslim]
- A mosque had been constructed at the place near where the Prophet (ﷺ) performed salah. However, it has now been demolished. The Tuwa Well still remains.



Exhibition of the Two Holy Mosques

Location: Old Makkah Jeddah Rd | Time: 9 am to **12 pm** | Price: By permit only

- The two holiest mosques in Islam, the Grand Mosque in Makkah and the Prophet's Mosque in Madinah, have undergone a great change ever since their inception. The main idea behind the Exhibition of the Two Holy Mosques Architecture Museum is to capture and showcase the architectural transformation of these mosques throughout history.
- The museum displays outstanding architectural designs and relics from both mosques. It's entrance is similar to that of the Grand Mosque with beautiful inscriptions on the teachings of the holy Quran. There are seven halls in the museum exhibiting the grandeur of the Grand Mosque, the Holy Kaaba, the Prophet's Mosque, Zamzam Well, manuscripts, and photographs. Visitors also get a free copy of the Holy Quran and sample of Zamzam water.



Makkah Museum

Location: Old Makkah Jeddah Rd I Time: 9 am to 1**2 pm I** Price: By permit only

Al-Zaher Palace Museum or the Makkah Museum is a historical museum that is a 10–15 minute drive away from Haram. It is a two storey building which is surrounded by gardens. The museum displays the history of Makkah and houses many archaeological collections from the different periods of Islamic history in the region.

- In the museum, you will find history galleries, a gift shop, collection storage, a café, a library, an auditorium, and exhibits. Muslims and Islamic history students will find this tour very satisfactory as the museum has 7 halls that contain more than 100,000 artefacts among which many are hundreds of years old. From the architecture of the building to the exhibits, the museum is a testament to the glory of Muslims that have ruled for centuries. The architecture of the building is a blend of traditional Islamic style with modern technology. There are displays of the Holy Quran's old manuscripts from different eras. In addition, touristss can learn about the process of codification of Arabic language after the death of Muhammad (S.A.W).
- There are separate washrooms for men and women and a praying area beside the museum entrance. It also offers zamzam which visitors can drink for free. The staff is friendly, with female staff hired to guide female visitors in different languages. The museum opens for visitors in the evening, which is why it is better to confirm timings beforehand.
- An appointment requires a minimum number of 20 people. So if you're looking to visit alone or just with your family, this can be a problem. Moreover, you must also be part of one of the three following groups: Entities and Institutions – Pilgrims and Umrah pilgrims, Schools/Colleges/ Universities, official delegations. The maximum number of people in the group is 100.

Clock Tower Museum

Location: King Abdul Aziz Rd, Makkah | **Time:** 2 pm to 11 pm, everyday | **Price:** SR 150 per person

- The Clock Tower Museum is situated in the world's third tallest building and world's tallest clock tower. It is a must-visit tourist attraction for the jaw-dropping bird's eye view of Makkah city. The museum offers science centers, observatories, and observation decks. It spreads out on the first four floors of the clock tower.
- The first floor has the famous Makkah Clock, deemed as the world's most accurate clock. On the next two floors, visitors get to learn about the universe's secrets. The museum on these floors preserves massive astronomical models. The fourth floor has enormous balconies from where tourists can get an extensive view of the Grand Mosque.

Kiswah Factory

Location: Old Makkah Jeddah Rd | **Time:** 9 am to 12 pm | **Price:** By permit only

- The Kiswa factory produces the cloth that covers the Kabah throughout the year. The factory takes around ten months to make it. On every 9th of Dhul Hajjah, the new Kiswa replaces the old one during the annual pilgrimage.
- You can visit the factory for an hour or so to watch the lucky few who sew the gold letters onto the fabric. The factory is about a 10-minute drive away from Masjid al-Haram and requires an appointment for a visit. This appointment allows for easy entry for visits to the factory and thus can be acquired online.
- An appointment requires a minimum number of 20 people. So if you're looking to visit alone or just with your family, this can be a problem. Moreover, you must also be part of one of the three following groups: Entities and Institutions – Pilgrims and Umrah pilgrims, Schools/Colleges/ Universities, official delegations. The maximum number of people in the group is 100.
- Saudi Arabia has paid great attention to Kiswah since the reign of the Founding King, Abdulaziz ibn Abdulrahman Al-Saud. In 1927, a special workshop for making Kiswah was established, producing the first Saudi clothing. In 1977, it was replaced by the Kiswah Factory, located in Om Al-Joud, Makkah. King Abdulaziz's sons also showed great interest in the Kiswah; during the reign of King Abdullah ibn Abdulaziz Al-Saud, electronic systems, advanced equipment and electronic devices were employed in the process. During the reign of King Salman ibn Abdulaziz, the name was changed to "King Abdulaziz Complex for Kiswah, and it is currently supervised by the General Presidency of the Grand Mosque and the Prophet's Mosque.
- Muslims used to look forward to seeing the ceremony of changing the kiswa on Dhu Al-Hijja, 9, after al-Fajr prayer. However, in 1444 Hijri/2022 AD the date was changed to Muharram 1.

Discover More

There are many more places in Makkah to see and learn about. Alhamdulillah, we've started documenting them on our website. Discover the three holy mosques as well as several other locations around the world.

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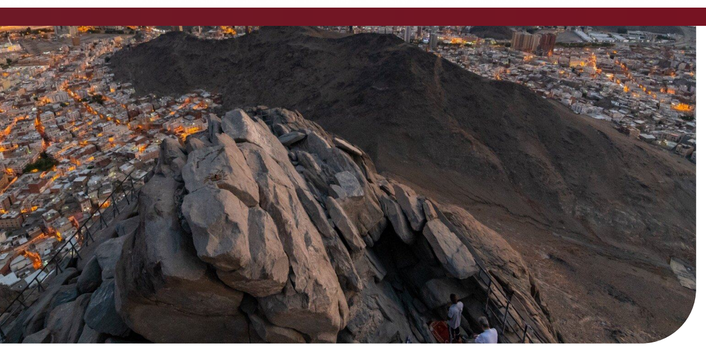

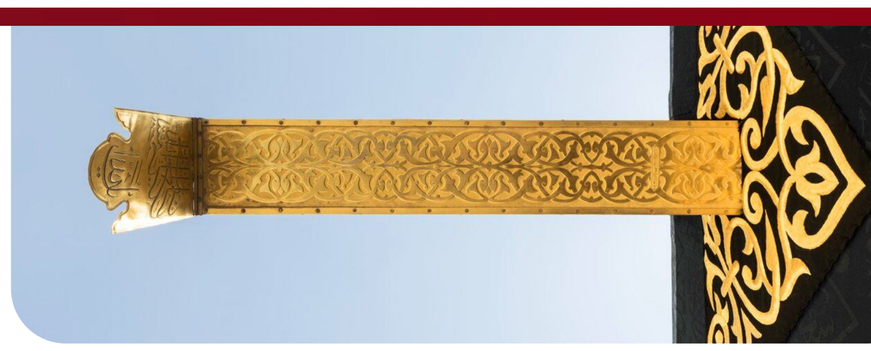

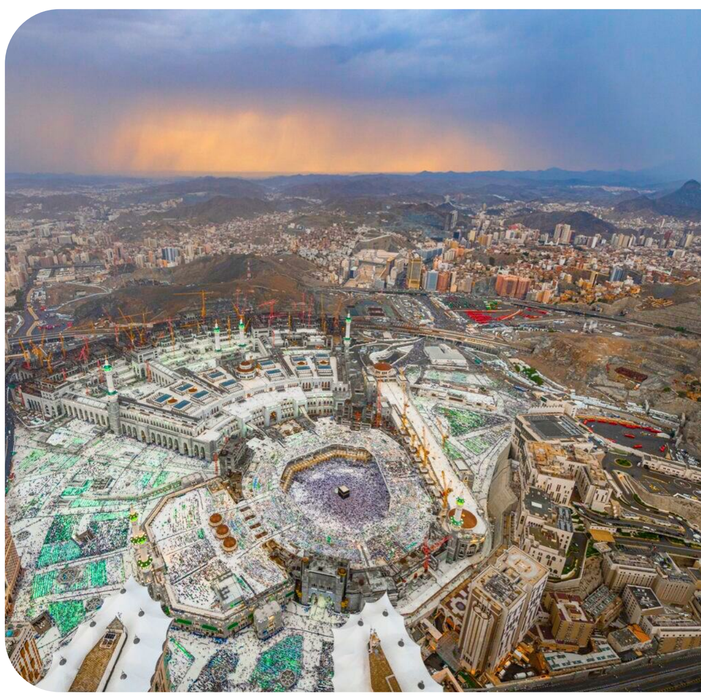

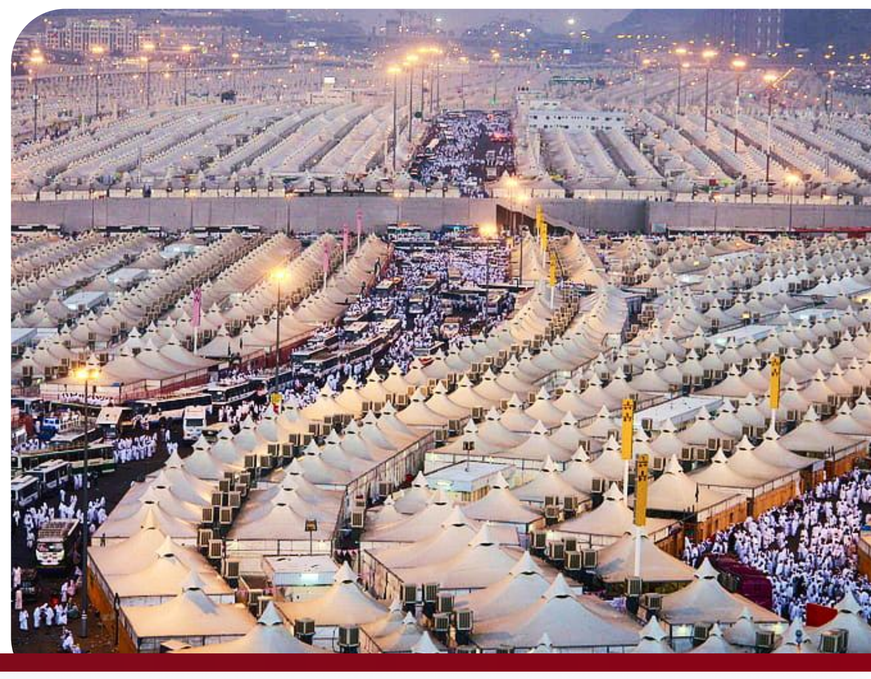

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